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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

"PROPOSAL FOR A REALLY NATIONAL CHURCH OF ENGLAND."

Macmillan's Magazine for the current month contains an article from the pen of Mr. Alfred R. Wallace, F.R.S., under the heading of "Disestablishment and Disendowment," well entitled, both by the novelty of the views it sets forth, and by the ability with which they are maintained, to the thoughtful consideration of both the parties to this great controversy of the age. The real drift of the paper is indicated by its sub-title, namely, "A Proposal for a Really National Church of England." We quite agree with the opinion expressed in a prefatory note by the editor to the effect that "it is certainly most desirable that the doctrine that 'Church property of every kind is national property'—to be 'secured,' as Arnold expressed it, 'for ever for public use; something saved out of the scramble, which no covetousness can appropriate, and no folly waste'—should be put forward in strong and uncompromising terms by an able and eminent man of science like Mr. Wallace, even though the particular mode he proposes of carrying the doctrine into practice may seem to some inadequate or even problematical." Regarded as a rough draft of a plan for the reorganisation of the National *Church*, we cannot profess to view it with the least sympathy; but as throwing out some hints that may be serviceably remembered when the next great process of Disendowment shall have become a national necessity, this contribution to *Macmillan's Magazine* may, we think, be studied to some valuable end.

The writer, agreeing with the necessity of some such movement as is now going on for the disestablishment and disendowment of the English Church, and the abstract justice of its main object, and thinking it possible, if not likely, that "the end may not be far off," deems it highly expedient to lay down certain principles to guide future action in this matter, of which the main and foremost is thus described:—"that existing Church property of every kind is national property, and that no portion of it must, under any circumstances, be alienated, either for the compensation of supposed or real vested interests, or to the uses of any sectarian body; and further, that the parish churches and other ecclesiastical buildings must on no account be given up, but be permanently retained, with the Church property, for analogous purposes to those for which they were primarily established—the moral and social advancement of the whole community." Substantially, this principle, we may remark, has our hearty concurrence. It cannot be concealed that our first experiment in disendowment was unnecessarily extravagant—compensation for the extinction of vested interests was linked with conditions which in their operation were positively mischievous—and, as Mr. Wallace truly remarks, "the result was that a sectarian Church was permanently endowed with a large amount of national property." There is no imperative necessity for this, he maintains, and we quite agree with him. It may be obviated by a little foresight, and by legislating sufficiently early to allow every one to retain his rights and privileges in the Church during his lifetime. The system, as it exists, would gradually die out. The transition from the present to another system better adapted to the wants of the age, need not be precipitately nor violently effected—and thus an irreparable loss to the nation might be prevented.

Assuming that all Church property now existing is to be preserved for public uses, we have now to listen to the plan of Mr. Wallace, intended to answer the question, "What will he do with it?" The number of parishes endowed for Church purposes may be taken at somewhere between twelve and thirteen thousand. By a judicious system of union of small parishes, and a proximate equalisation of endowments, the number of parishes might be reduced by about 45 per cent., and an average endowment of about 600*l.* a-year more or less might be allotted to each of the newly-formed parishes. It is proposed that over each of these a rector shall be appointed, whose functions shall correspond with those of the "educated gentlemen," with one remarkable and characteristic exception, namely, *that he would never conduct religious services of any kind.* It would be his primary duty to hold in trust for the whole body of parishioners, and under his entire authority, the parish church with its appurtenances to be used for religious services by all or any duly organised religious bodies, under such arrangements as he might find to be most convenient for all. Any religious body should be able to claim the use of the Church *as a right* (subject to the equal rights of other such bodies), the only condition being that it should possess a permanent organisation, and that its ministers should be an educated class of men coming up to a certain standard of intellectual culture and moral character. The rector himself would lecture in the Church on moral, social, sanitary, historical, philosophical, or other suitable topics, and would also allow the Church to be used during the week for any purpose not inconsistent with the main objects of his position. He would be an *ex-officio* magistrate, an *ex-officio* member of the school board, and of the governing body of any other public educational institution in his district. He might, if he pleased, visit the sick, if his services were asked for, but this would be altogether voluntary. It would, however, be an essential part of his duty to be on good terms with the ministers of religious sects in his district, to bring them into friendly relations with each other, and to induce them to work harmoniously together for moral and educational objects.

The rector of a parish would, of course, appropriate to his use the ecclesiastical endowments which may have been assigned to it, and the clergy of all persuasions would, as we infer, be left to the voluntary zeal and liberality of the congregations over which they might preside. This rector is to be a man possessed of high moral, intellectual, and social qualifications; especially trained in the laws of health and their practical application, and in the principles of the most advanced political and social economy. He must have a fair knowledge of physiology, and of simple medicine and surgery, of the rudiments of law and legal procedure, of the principles of scientific agriculture, and of the natural-history sciences, as well as of whatever is considered essential to the education of a gentleman. As to religion, he should be quite free from sectarian prejudice, but his private opinions on religious matters would be no subject for inquiry. He should, however, be "of a religious frame of mind," so as to be able to work sympathetically with the clergy of the various religious bodies in this district, and excite in them neither distrust nor antagonism.

Such, in barest outline, and given, as far as possible, in the very words of the writer himself, are the main features of this plan for reconstituting the so-called "National Church of England." We have left ourselves no space for comment this week on this most singular and original proposal. The misleading part of it is that which gives its title to the scheme. It is in no sense a Church organisation. It simply points out a method of appropriating ecclesiastical endowments in future to the equal advantage of all classes of the community, except that of the directly supporting religious teaching. It is in its essence a secularisation of Church property. The writer claims for every Englishman a share in that property, and a use of it for purposes analogous to those assigned to it by our ancestors, but freed from association with all sectarian teaching, and from everything that can impair its value. We hope to be able during the Easter recess to devote one or two papers to the examination of this plan.

OUR SCOTTISH ALLIES.

THE report, which we give in another column, of the recent discussion in the Free Presbytery of Edinburgh, will furnish our readers with a fresh illustration of the progress which the Disestablishment question is making across the border. That old phrase, "across the border" has still a very substantial significance. For the canny Scot, with a keener eye to the main chance than the enthusiastic and often hot-headed Irishman, has managed, while retaining all the advantages of Parliamentary union with England, to secure, practically, almost as much separate management of his own affairs as any system of "Home rule" could give. And so it comes to pass that if he joins in any imperial movement, he will have it distinctly understood that he does so on his own grounds, for his own reasons, and not through any conviction by the poor logic of "the Southron." We are quite content that it should be so in regard to the question of Disestablishment. So long as the substantial end is gained, our Scotch friends are quite welcome to their opinion that this end never ought to have been necessary, and that the failure of Established Churches is due, not to any essential incongruity in their position, but to the accidental concurrence of an Erastian clergy and worldly-minded governments in opening the doors to Romanism and infidelity. If we except the United Presbyterians, such appears to be the feeling of those leaders of reli-

gious thought in Scotland, who, are more and more emphatically expressing their opinion that Disestablishment is inevitable. We do not wonder that the Solemn League and Covenant left behind it a too literal interpretation of the prophecy that kings should be the nursing fathers, and queens the nursing mothers of the Church. The religious life of Scotland is still the almost unchanged expression of the feeling natural to those Stuart days, when religious reformation involved political revolutions, and when it was supposed to be the first business of the godly magistrate to supplement the work of Divine grace in the Church.

We do not wonder therefore that the "overture" submitted by Dr. Rainy to the Free Presbytery was carefully guarded against the implication of any opinion adverse to the ideal consistency of the Establishment principle with the doctrine of Christ. Indeed that document deliberately records, as though with a view of disarming opposition, the fact, that the Free Church has hitherto accepted and welcomed the benefits of an Establishment "as a legitimate form of assistance to the cause of Christ on the part of the civil government." And we cannot but feel great respect for that preference for actual spiritual life and purity over both worldly advantages and ideal dreams, which drove such men to forego any Establishment for themselves, and is now extorting from them a reluctant surrender of the possibility of realising an abstract conception to which they have maintained an almost pathetic attachment. Would that our "Evangelical" friends of the Anglican Church, who by profession ought to be very near to them in creed, showed something of the same faith, or half their devotion to consistency with spiritual principle! The position assumed by the overture, and substantially maintained by succeeding speakers, was that abstractedly Church Establishments were the right thing; but that the concrete reality, actually existent, is a mockery of the idea; and that all prospects of any better realisation of it must now be given up in despair. Dr. Rainy's overture, which is rather a manifesto than what we generally understand by a resolution, contains in a succinct form the reasons for this melancholy conclusion. Foremost we find a reference to the notorious Bennett judgment by which "it has been found not unlawful nor censurable to teach in the Church of England doctrines which involve the essential heresies of the Roman Mass." Next the unrebuked spread of Rationalism is mentioned. Next our Evangelical brethren receive a compliment on their "worth and devotedness" to which is added an expression of compassion for their weakness. Then charitable acknowledgment is made of the "earnest work" done in both English and Scottish Establishments, coupled with a declaration that the present condition of both is for many reasons "very unsatisfactory, and pregnant with great practical evils which are daily felt." Afterwards occurs the saving clause which we have mentioned above. Then comes the most important sentence of all—one that will be regarded by some as the sting of the whole, and by others as the little germ enveloped by a voluminous yolk, and by a vast circumambient albuminous secretion—to the effect that "the present state of things imposes serious responsibilities on the Government and people of the United Kingdom"; and that "unless the Established Churches of this country can be maintained in consistency with the interests of Gospel truth, and with the peace and purity of the Church of Christ, their continuance becomes indefensible." Finally, the Venerable the General Assembly are requested "to take the premises into their most serious consideration, and *to do therein as to their wisdom may seem meet.*"

A most lame and impotent conclusion! exclaim some of our readers. Not so; we venture to reply. A local presbytery is not, like a county union amongst Independents, a detached council for conference, without responsibility to any higher authority, and affecting by its decisions only those who consent to them. It is a subordinate part of a complex organisation; and though in matters of discipline it passes definite sentence, subject to appeal, yet on a great question of ecclesiastical policy it would be out of place for such a body to take any distinct line of its own, especially in the way of innovation on the traditional position of the Church. But the Edinburgh Presbytery has gone as near to such a course as was at all compatible with ecclesiastical order. The conclusion is left blank, to be filled in hereafter by the proper authority. But the premises are clear enough. They are strongly, though moderately, laid down, and are of such a character that if they are accepted there is little choice left as to the conclusion to be adopted. If a town council were to pass a resolution in reference to the railway system affecting them, declaring, with many expressions of respect for the directors, that its delays were an insufferable nuisance, its policy damaging to trade, and its rules injurious to commercial morality, they might safely conclude with a prayer to Parliament, "to do therein as to its wisdom might seem meet," without the slightest danger of any misunderstanding as to their own meaning. And if farther—to put an inconceivable case—the said town council included amongst its members a considerable number of most influential members of Parliament, the resolution might reasonably be regarded as the precursor of a legislative Act. Now that is very much the position of the Edinburgh Free Church Presbytery in relation to the General Assembly. Such men as Dr. Rainy, Dr. Candlish, and Sir Henry Moncrieff, carry great weight with them. And when we note that in so important a local council the "overture" was carried by a majority of all but three to one (32 to 11), we have said enough to distinguish the discussion as one of the most critical events in the progress of the disestablishment question in Scotland.

The opposition of Dr. Begg and Mr. McEwan is not surprising; and whatever noisy echoes it may awaken, it is not of a nature to increase in influence with the progress of time. These gentlemen have the misfortune to suffer from what may be described as a United Presbyterian-phobia. The natural and most Christian desire of their co-religionists that the abstract or nominal distinctions between two great churches, holding on all points one essential faith, should no longer keep them apart, has afflicted the consciences of these sturdy champions of schism to such degree that they have issued an "appeal," couched in almost agonising language, to the Free Church people. They appear to be of opinion that at the time of the Disruption the Free Church was infallibly inspired with all possible religious or ecclesiastical truth, and that therefore whatever was not done then ought not under any circumstances to be done now. And in particular, as the Free Church did not join the United Presbyterians at that time, they ought never to do so as long as the world lasts. This "appeal" rates the unfortunate United Presbyterians in good old controversial style. By disowning the necessity for a Church Establishment these misguided people imperil not only Scriptural education by the State, and the protection of the Sabbath, but also "the vindication of the purity of married life, the Protestantism of the Throne, and generally everything connected with that national religion by which we have been hitherto distinguished as a people,"—and which, we may add, is, in the opinion of the Edinburgh Presbytery, in a fair way to distinguish us still farther, as the impartial supporters of both Romanism and Rationalism. But worse remains behind. Not only have the United Presbyterians, in their amazing perversity, left "the extent of the Atonement an open question," but, adding sacrilege to heresy, "they have invaded the purity of Divine worship by the toleration of instrumental music." Shade of Jenny Geddes! Hast thou returned to earth in a masculine form to bear witness with words harder than cutty stools against a degenerate Church? Alas, the day is gone by when sacred wrath of this sort is of much avail. We fancy that the "overture"—notwithstanding the evil association of the word with instrumental music—will be played out to the end, and will be followed by a chorus at which the ears of Dr. Begg and others will tingle.

ECCLESIASTICAL NOTES.

It is not very surprising to read an article in the *Westminster Gazette* advocating the organisation of a "Catholic party" for political purposes in this country. We have, indeed, understood that such a party has always been in existence; that it has uniformly acted with definite objects—subordinating all other considerations to the interests of the Roman Catholic Church. But that party has not been aggressive, and it can scarcely be said to have exercised any practical influence on the politics of this country. Now, however, something more is proposed to be done. A distinct Catholic platform is to be adopted. It is not meant that the Roman Catholic Church should strive to obtain a majority in the House of Commons, "and administer the government of the country," but it is to have a policy and claims of its own, and to support, or not support, any Government accordingly. This, perhaps, is natural, but what is to be the policy? and what are to be the claims? Well, we gather that Catholic candidates must be put forward, and only such candidates supported; yet beyond this all is haze and cloud. What do the Roman Catholics want? Not the disestablishment and disendowment of the Established Church, for those objects are denounced by Archbishop Manning and other Catholic bishops with as fierce invective as they are denounced by High, Broad, and Low Churchmen. Perhaps they want endowment for themselves? However, we shall see.

Reference is made in the article in the *Westminster Gazette* to the "wonderful growth of the Catholic body in numbers and influence" during the last half-century. That growth, we imagine, cannot be denied. It is due to two causes—the Tractarian movement of 1843 developed into the Ritualistic movement of our own times, and the immigration of Irish people into England. We should say that three-fourths of the Roman Catholic body in England and Wales are of Irish birth. But the aggregate number of the Roman Catholics is not so great as some people imagine. We have a pretty good index to it in the Registrar-General's marriage returns, which show that only one in 25 of the total number of marriages in England takes place in Roman Catholic Churches. This would indicate the aggregate number of Roman Catholics to be about 800,000 which, from our own observation, we should say is a reasonable estimate. It would not be anything like this but for what the Church of England has done and is doing, and we need not therefore wonder that the Roman Catholic prelates should oppose her disestablishment.

A vigorous writer in the *Methodist Recorder* calls attention to this last subject:—"What the Church of England has done and is now doing." He refers to the divided state of the Church, and especially to the Roman Catholic tendencies of a large number of her members. As he says, "the dignitaries and priests of the Romish Church are looking on in high glee"—as, indeed, we have just seen. The writer then calls upon the Nonconformist bodies to resist this tendency, and next he summons his brother Wesleyans to their aid. Referring to those who are working for disestablishment he says:—

> Their strenuous efforts to obtain a separation of the Church from the State are patent to all, but it has been a query with some whether the political view of the subject has not been permitted to a great extent to overshadow the religious one. The latter naturally suggests that the first point of attack is the clandestine attempts of the Romanists to Romanise the Church, and the dishonest attempts of the Ritualistic clergy to Romanise the nation. Is not this a so a time when the Wesleyan Connexion in its united capacity should break silence on this supremely-important subject? Ought a neutrality imposed only by traditional attachment and prejudice, and which has received no better return from the party to whom forbearance has been so long exercised than intolerance, abuse, and contempt, to be continued in violation of the allegiance it owes to Christ and His truth.

This is in harmony with the whole tendency of the Methodist party at the present time, for which, as usual, the Church has herself alone to blame.

Here is another illustration. A Wesleyan local preacher of Baldock writes as follows to the *Methodist Recorder*:—

> At Baldock, in Hertfordshire, a few days since, the rector of the parish refused Christian burial to an unbaptized child about a year old, who died suddenly on the 10th inst. The parents of the child are church-going people, but had deferred its baptism until it could be arranged for some relatives to be present as sponsors. The child being taken seriously ill, however, the father, knowing the character of the clergyman, went immediately to the rectory, but could make no one hear; and so, after ringing and waiting some time without success, he returned home again to see the child die. A day or two after his bereavement the father went to the rector, and ask him to give the child a Christian burial, but the clergymen emphatically declared he could not, and he would not. On the day of the funeral the clergyman did not even present himself, and the body was put in the ground by the grave-digger as though it were that of a dog. Who can wonder that the father should say, "I do not know much of religion, but if this is religion I do not think much of it." A few events of this kind will soon tend to pull down the Establishment about the ears of those who profess to love her most, will strengthen the hands of Mr. Miall in his motion, and show the public more clearly than could be done in any other way the truth of the words spoken by Mr. Spurgeon, that "an Established Church is established tyranny."

This brings us once more back to the burials question. The remarkable correspondence that has been going on in the *Guardian* newspaper is continued this week, while that journal sums up, in a careful article, the present position of the question. Without quoting largely, we may just indicate what is said. One of the writers is the Rev. Bryan King: he writes, "I say, let Establishment, let endowments perish a thousand times rather than such an iniquitous measure be ever carried." Oddly enough, the next writer, the Rev. J. P. Wright, of Reigate, refers in deprecating terms to the "shrill scream of disapproval" with which many Churchmen have received the present measure, and if ever there was such a scream it is the Rev. Bryan King's. Mr. Wright takes the opposite direction. He says: "To me it seems that if those who loved

the Church of England would give their hearty support to the Burials Bill, they would do infinitely more for Church defence than they will ever do by obstinately insisting upon their rights, and screaming 'sacrilege,' and 'confiscation;'" while Mr. Pratt, the rector of Crofton, vindicates his proposal to admit Nonconformists to the church edifice as well as to the churchyard. The *Guardian* itself, now that the second reading is over, thinks that it was "singularly unfortunate" that such a question should have been made a party question, but it maintains that the victory of argument lay with Mr. Disraeli. We can leave that alone; the real question now is, Are Churchmen generally, of the school of the *Guardian*, after the recent division, prepared to accept the present measure? In reply to this, it is intimated that, if the acceptance of this bill would stop the Liberation agitation, "then, probably, a large majority of Churchmen might be willing to consider how far their wishes might be met," but it is admitted that it is impossible to entertain such an idea for a moment. The *Guardian* goes on—

The position is therefore an extremely difficult one. If the majority by which the bill was carried in the House of Commons is a *bonâ fide* majority of opinion, all that can be done is to amend the bill, if possible, in committee, or in the House of Lords. Every one must desire, if it can be rightly contrived, to avoid carrying on a contest over an open grave; few will probably wish, if it can be avoided, to create all over the country those separate burial-grounds, on which some of the opponents of the bill seemed to look with complacency. But whatever is conceded must be conceded under protest, as a matter of indulgence and liberality, not as a matter of right, to be drawn out into large and dangerous consequences. That our opponents will not accept it in that light we know only too well. Still, we must "liberate our own souls" upon the matter, and endeavour to guard, as much as we may, against any such provisions as may lead naturally up to the unwarrantable inferences for which we must be prepared.

This means that the measure will be accepted only under compulsion. That is to say, it will be resisted, as every similar measure has been resisted, to the last, and that, to the "bitter end," every endeavour will be made to destroy its value. We shall have to thank the clerical party generally for nothing.

By-the-bye, Mr. Pratt refers in his letter to the connection of this question with the Church property question. Undoubtedly the two questions are very intimately connected. Mr. Pratt writes as sensibly upon this as he does on the other matter. He says:—

My persuasion is, that the Church of England cannot now be logically considered the National Church; and that all ancient endowments, tithes, and the like, became, by the legislation of Henry VIII., national property, for the purposes of the Christian religion as then understood. If this be so, they are still national property for the purposes of the Christian religion as now understood. If, therefore, the nation cannot now agree upon any common platform, as a national religion, there is, I apprehend, no logical bar to the confiscation of these endowments to secular uses.

The Church Association Conference has been held. It came to a close on Friday last. The proceedings were private; but we are told by the *Record* that although no resolutions were placed before it, the results have been to strengthen the council in the great task of vindicating the Protestantism of the Church of England. There is to be no withdrawal from legal actions. Says the *Record*:—

Let not Sacerdotalists dream for a moment that they are thus to be left to themselves, and that the weapon which they profoundly dread, with a fear thinly veiled under the affectation of charitable disapproval, will have lost its edge. It is true that the past action of the Church Association has not repressed Ritualism, but it has vastly discouraged it—has reduced it to very different proportions to what it would have assumed under other conditions—has changed its originally arrogant attitude into apologetic defence—and, above all, has conclusively vindicated the Church of England from any complicity in it either in doctrine or practice.

Notwithstanding this, however, there is to be no "general crusade" of law all over the country. We may therefore look for one or two more actions, especially as "a very large amount of the Guarantee Fund" remains. What the Association is going to do *now* is not stated; and, indeed, it seems to us that its intentions are of a rather hazy character. It is no use deciding to do something somewhere; what is to be done at once, is the question practical men will ask. On the whole, we should judge—although we may be wrong—that this conference has not been a remarkable success.

We are not in a position to state what is being done on the Endowed Schools Commission, but the National Education Union, which protects the denominational interests of Church schools, is seriously alarmed. No doubt the evidence that is being given before the House of Commons Committee has a tendency to increase this alarm. The Education Union, therefore, has issued a strong protest against the scheme of the commissioners, which they characterise as "openly diverting these endowments from the poor for whose benefit they were originally intended by their founders, alienating them from the Church and locality to which they were first tied, and doing violence to the cherished surroundings of friends of the religious education of the poor." Next, Parliament is to be petitioned generally, against the schemes of the commissioners, but, so far as the House of Commons is concerned, we apprehend that Parliament will not be greatly influenced by such petitions. The tide is going the other way.

We give some intelligence which is of importance concerning the working of the Scottish Education Act in its first stage, viz., the election of school boards. The elections appear, on the whole, to have gone in favour of candidates who have stood by the old religious education, viz., the Bible and the Shorter Catechism. This was to be expected. It is curious, however, to notice that the greatest excitement was not about the Bible but about the Shorter Catechism. Some of the boards are peculiarly composed. In most of the large towns the Roman Catholics headed the poll, and Free Churchmen, United Presbyterians, Roman Catholics, and Unitarians are mingled together. It next remains to be seen what will be done with the "religious difficulty" when it comes practically before the boards.

THE DISESTABLISHMENT MOVEMENT.

CAMBRIDGE.

A meeting of the friends of religious equality was held in the lecture-room of the Young Men's Christian Association on Tuesday evening last week, which was numerously attended, the junior Conservatives, who on the last occasion nearly poisoned the audience, were on the present occasion absent to a man, and the result was the atmosphere was unpolluted and the proceedings undisturbed.

The Rev. W. Robinson presided, and in opening the proceedings said they were desirous of extricating their Episcopalian neighbours from the quagmire of bondage in which they move, and set their feet upon a rock and put a new song into their mouths. They were anxious to secure civil rights for themselves as Nonconformists and religious privileges for the Episcopalians. They took exception to the State giving to one set of men certain rights, such as those of being bishop and archbishop, &c., because of their religious opinions, whilst they debarred others from receiving them. They contended that no man should be placed by the law in a higher position than his neighbour because of his religious opinions. He criticised and held up to ridicule the arguments of Mr. Disraeli in the Burials Bill debate.

The Rev. J. G. Rogers, of Clapham, spoke at considerable length and with great acceptance to the large audience, his remarks eliciting enthusiastic cheers ever and anon. Appealing to his memory, he referred to the fact of his having many years before received instruction on this very subject from the chairman. He remarked that the question they were met to advocate had entered upon a new phase. In past years they had to struggle for the redress of grievances, but now the struggle was for the assertion of a great principle. In the former they, as Nonconformists, were personally interested, but in the present they were not interested, as Nonconformists, with what the nation should do with its own property, although, as citizens, they might have something to say on the subject. The chairman would remember when Dissenters had to struggle for their civil rights, when they could not sit in Parliament or in municipal corporation without abandoning their religious convictions. One by one their grievances had been removed, and last of all they had asserted their literary equality in the national Universities. (Applause.) They had not, in obtaining the removal of these grievances, received any assistance from the bishops or clergy of the Established Church. One of their excellent friends, the member for Bristol, had said that there was but one Dissenters' grievance left, and that was to be remedied by the passing of the Burials Bill, but this he was far from admitting. After glancing at Mr. Disraeli's argument, he remarked that it had been said to be the opinion of ninety out of every 100 persons in the country that, if the Burials Bill were to pass, England might as well at once become one of the United States of America. This was not quite the last of their grievances. So long as the State Church gave to certain gentlemen the right to go into certain parishes and set themselves up as religious teachers, on the sole authority of being sent by the State, so long would there be a Dissenter's grievance. Mr. Rogers, at great length and with much clearness and point, called attention to the distinctive characteristics of the three great parties in the Church, showing the contradiction that existed between their opinions and the teaching of the Church to which they all belong. Doctrine, according to the modern rendering, was in the Church of England the glorious gospel of peradventures. He failed to understand how it was that the Evangelicals in the Church could profess, as some of them did, to be gratified at the Bennett judgment, which had completely Romanised the Church of England. He then eloquently referred to the power of priestcraft, and the way it was now disturbing Switzerland, France, Belgium, and even Imperial Germany, and concluded with an eloquent appeal for religious equality.

The Rev. Edward White, of London, next addressed the meeting, and rejoiced to find that his prediction on the last occasion of his appearance in that place, when they were received with a discharge of sulphuretted hydrogen, that the young men of Cambridge who had been guilty of that conduct would be ashamed of such proceedings, and so it appeared they were; for they were on the present occasion received with no opposition. He proceeded to deal with Disraeli's argument that it was the duty of the State to concern itself with the spiritual interests of the nation; that great powers ought to be governed by great principles; and that since the most powerful actor on earth is a nation, it ought to acknowledge the Spiritual Ruler of the Universe by a confession of Christianity. To this he had an abstract and a practical reply—

The abstract answer is this:—If it be the duty of the State to provide for its own religious direction and for the religious guidance of the citizen by the establishment of some form of Christianity, then it must be the duty of the citizen to conform himself with unquestioning obedience to the guidance of the State. The rights and duties of the State must correspond with the duties of good subjects. Hence will follow this consequence—that the more religion the State possesses, the less can the individual citizen possess. The more the State determines what is best for itself and for its subjects in religion and Christianity, the less is it the duty of the citizen to think and inquire for himself into these important subjects. But this strikes at the root of all real religion, which can exist only in an atmosphere of free individual inquiry and personal conviction. Away then at a stroke goes the Protestant religion in all its forms, for every one of them is founded upon the antecedent presumption that we must obey God rather than men. If, then, we are not prepared to surrender our Protestantism, we must refuse to abandon to the State the selection of doctrines or the determination of discipline. If we wish to see honest and free thought blighted in England, if we wish to see England paralysed, enslaved, and priest-ridden, by all means let the State concern itself in the spiritual interests of the nation. That is the most effectual way of destroying individual Christianity.

Next, I reply to this argument by a practical application. I concede for a moment your principle that the State ought to concern itself in the spiritual interests of the nation. Well, what are they? They are these three: the theological, the moral, and the ecclesiastical; and I affirm that in each department the State has failed to benefit me in the most ignominious manner—in a manner so egregious that that Establishment ought without delay to be swept away into the limbo of impostures. It has failed theologically. I declare, before this respectable assembly, and on the faith of an Englishman, that I can make neither head nor tail of the Government theology. I have honestly striven to understand my rulers and betters; but I cannot in the least degree comprehend what it is that my spiritual guides desire me to believe and practise. The original Church of the Reformation was homogeneous and intelligible. Its founder were what we should call at once Evangelicals and Sacramentarians. Our present High Churchmen are Sacramentarians; but not Evangelicals. Our Evangelicals are Evangelical indeed; but they are not Sacramentarians. And our Broad Churchmen are neither. Yet the State has, through the decisions of the Privy Council Judicial Committee given a legal standing to each of these parties, so that it is now lawful for the clergy to hold and teach contradictory tenets under the shelter of one or the other of these Council judgments. I ask as a layman, of a person in pretended holy orders, what does the Church of England hold for certain on any one of the great doctrines of Christianity? Its legalised teaching appears to me to be one chaotic embroglio of contradictions. Its theology is the laughing-stock of Christendom, and utterly confounds the intellect of the citizen who seeks for State guidance in his spiritual affairs. It is time that such a weathercock was brought down to its proper level. The State also fails in teaching me morality. It has appointed 20,000 teachers of the nation—teachers of morals—to a commercial people. Of the clergy I desire to speak with due remembrance of their manifold fine and noble qualities; but I do say deliberately, that on the question of subscription, they are guilty as a corporation of upholding an iniquity which has scarcely a parallel in Europe. These gentlemen—the moral teachers of this nation—set an example, under the direct sanction of the State, of an immorality in the fraudulent use of words, which, if it were attempted in commercial life, would put a stop to the business of the nation. If a man who had accepted a bill at three months told you on 'Change that he took the word *three* in the sense of *six*, and that mode of dealing with speech were tolerated, commerce would be impossible. Why should it be thought a thing less shameful for a minister of religion to give thanks to God "that it hath pleased Him to regenerate a child by His Holy Spirit," when at the same time he tells you that he does not mean it and does not believe it. That was the original iniquity sanctioned by the Gorham judgment, out of which have grown the more astounding iniquities of the signature of the articles and liturgy by the Broad Church party without believing half of them in their plain grammatical sense, and by the Ritualistic and Romanising party who are systematically perverting them. Sir, I know that it is a serious, and ought to be to any man a grievous burden, to have to speak of any body of Christian ministers in this manner. But, although I am far from setting up Nonconformist ministers or Nonconformist religion as against those of the Establishment, I feel compelled to say that there is no iniquity in Romanism itself to be compared with the atrocious system of subscription allowed by the English Government to the English clergy—a system which has done more within the last thirty years to lower the character of this country for common honesty than any other influence whatsoever. Do not tell me, then, that the State watches over my morality. Its own 20,000 teachers of morals are banded together by a system of mutual connivance in a perversion of language which is

fitted only for a "den of thieves." These are strong words, but it is a case for rebuking sharply, that they may become sound in the faith. Lastly, I say that the State has betrayed my ecclesiastical interests. The souls of this people are bought and sold in the market like so many sheep. The tenth of the livings of England are constantly under public or private sale. They fall to the highest bidders. Purchase, abolished in the army, is in full toleration in the Church. You will say there are laws against simony. There is an oath which every clergyman on induction takes: "I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining the ———— of ————, in the county of ————, nor will at any time hereafter perform or satisfy such kind of payment, contract or promise, made by any other without my knowledge or consent. So help me God." Yes, every clergyman takes this oath, but what is it worth? Are not the livings and cures of souls sold every day from one end of the land to the other? There were many who feared that with the downfall of the Establishment would come the end of all religious influence on legislation and Government. But this came from forgetting what Luther described as the key to all wisdom, both in politics and religion, the difference between the law and the Gospel. The true religion which required establishment in states and kingdoms, was justice, equal justice between all the subjects of the Crown. It was the only religion which could be properly established. Christianity was something quite different. That was not law, but Gospel; a principle of forgiveness, a rule for "turning the other cheek," which was just the very thing which the magistrate, who bore the sword, ought not to do. If they united, or tried to unite Church and State, it was trying to unite law and Gospel, and they would only succeed in confusing the action of both. Let each act in its proper sphere, and then their statesmanship would be just, and their private life would be Christian. (Cheers.)

Dr. Robertson (Congregationalist) proposed:—

That this meeting is of opinion that the National Establishment of religion, as it exists in this country, both complicates political questions and hinders the advancement of true religion, and therefore earnestly desires its discontinuance in the interest of both Church and State, and heartily desires the success of Mr. Miall's motion in the House of Commons.

The Rev. A. Field seconded the resolution, which was carried with only two hands being held up in opposition.

A vote of thanks to Messrs. Rogers, White, and the Chairman was passed, on the motion of Mr. W. Bond, seconded by Mr. W. E. Lilly, and briefly acknowledged, and thus terminated one of the most successful meetings ever held at Cambridge in the interest of religious equality.

THE REV. CHARLES WILLIAMS AT EXETER AGAIN.

Our readers no doubt remember the Rev. Charles Williams' visit to Exeter about a month ago, and how he was received. It was then determined that another meeting should be held, and that no rowdyism should prevent the Liberationists from being heard. This determination was carried into effect on Wednesday last, when the Public Rooms were crowded by a large and enthusiastic audience. Admission was by ticket. The police were present, but happily their services were not needed. The chair was taken by J. Treherne, Esq., J.P., and amongst those present were the Revs. T. Bosworth, E. Webb, J. D. Dinnick, — Guenett, R. E. Birks, Dr. Cooper, J. Young, W. T. Bull, B.A., Rev. P. Labdon, and Messrs. W. Mortimer, J.P., J. P. Nicholls, J. W. Petherick, J. Challice, J. Horswell, jun., H. S. Coles, J. Chambers (hon. sec.), J. Hayman, F. Thomas, W. Brown, R. Howell, F. Clapp, S. Tuckwell, A. Heathcote, J. Pope, W. Jerred, C. Veysey, Lake, W. Skinner, W. J. Helmore, E. Heal, F. R. Hodge, Criddle, W. Nicholls, F. Evans, W. Lilly, W. R. Bradbeer, H. Latimer, &c. The Chairman referred first to the disgraceful proceedings of the previous meeting, and then to the various aspects in which the question at issue could be viewed. Recent successes were also noticed, and at the close the chairman said: The Nonconformists composed more than half of the population, were the backbone of the Liberal party, and of the country as to morality and intelligence, and therefore they should never rest until they had freed the Church from the State and placed it in the same position as Nonconformist churches.

Mr. Williams was received with great applause, and after a reference to the local press, which had charged the Liberationists with "changing their front," proceeded to deal with a recent effusion of Dean Boyd's, in which that very rev. gentleman attacked Mr. Miall for the "Nonconformist's Sketch Book," &c. Having dealt with this subject, Mr. Williams said that surely Dean Boyd must know that Nonconformists saw much in the religion of the Establishment to which they could not consent. There was, for instance, a little book called "The Plain Guide," by the Rev. J. S. Pollock, which had reached its eighteenth edition, and which was very much used in Lancashire to assist young Churchmen for confirmation.

There were directions in this book how to go to confession. On the 61st page it ran, "When you have done your best to find out your sins, you had better write out your confession, or at least notes of it, when you go to the priest. If you don't do this you may be sorry to find that you have forgotten many things that you ought to have said." Then the penitent was directed, "When you see that the priest is ready to see you, you may kneel down and say, 'Father, give me your blessing, for I have sinned.' When the blessing has been given you may begin thus, 'I confess to Almighty God, before all the company of heaven, and to you, my father, that I have sinned very much in thought, word, and deed from my fault, from my own fault, from my own grievous fault (here you may smite your breast if you like)—laughter)—especially I accuse myself that since my last confession (which was so long ago) I have——' Then name your sins fully, plainly, and humbly, in a clear voice, and not too fast. (Laughter.) Speak to God of all that is in your heart as if it was the last time you were to ask for mercy. After you have done this you may end with these words, 'For these and all other sins of my life I am heartily sorry, I desire to amend my life, I humbly ask pardon of God, and you, my father, penance, counsel, and absolution.'" (Hisses.) Then there was this further direction, "Listen to all that the priest says to you, answer him with truth, and as plainly as you can, be ready to do all that he tells you." (Hisses.) This was a part of the teaching of the clergy of the Established Church. Dean Boyd must have known that Protestant Dissenters utterly repudiated such teaching as that. (Applause.) Then there was another catechism written by a clergyman with questions and answers, calling Dissenters heretics, saying it was wicked to enter a meeting-house as God was there worshipped otherwise than He had commanded, and therefore it was not dedicated to His glory. (Laughter.) How could Dean Boyd say that clergymen of his Church who taught this—and whose numbers were increasing every day—were at one with Dissenters in doctrine or worship? (Hear, hear.) It was quite certain that they did not believe what a majority of the clergy believed. (Applause.) They did not approve of the chief offices of the Church, neither of the manner of ordinary priests, nor of the office for the visitation of the sick, nor did they believe in the doctrine of sacramental efficacy taught in the standards of the Church. (Hear, hear.) But even if they had no objection to these things, still they would wish to separate the Church from the State. The more confident they might be that a Church had the truth the more earnest would they be to separate her from the State; because they did not believe in this propping by the State of Divine religion. (Hear, hear.) Over a cavern at Matlock the other day he saw, "Under the patronage of Her Royal Highness the Duchess of Cambridge" How condescending of a duchess to stand sponsor for one of the beauties of creation. (Laughter) And yet that was not nearly so objectionable as the patronage of Divine religion by a civil power. (Applause.)

Next Mr. Williams answered the Dean on the Church Property question, and on Dissent and the poor, remarking:—

He could not believe that Dean Boyd was serious when he said, "If you do not patronise and pay us we will leave the village churches, we will give up all our efforts, and you will have barbarism back." If Dean Boyd and his brethren only worked for the patronage and pay they could get they were not worth either the patronage or pay they received. (Cheers and prolonged applause) There was no fear of a return to barbarism with the open Bible and the ever increasing army of ministers, the multiplying Sunday-schools and Methodism becoming a greater power every day. (Hear, hear.) If there was a fear of a return to barbarism as soon as the Church was disestablished what was the worth of the work that Church had been doing for the past 1,200 years? (Hear, hear.) A severer condemnation was never passed on that work than that passed by Dean Boyd himself. (Cheers)

After a few further remarks, Mr. Williams sat down amidst loud cheers. The meeting was subsequently addressed by the Rev. F. Bosworth and Mr. Helmore, who proposed a vote of thanks to the lecturer and chairman. The meeting rose to their feet and most unanimously passed the resolution.

Mr. Williams, in responding, said those who had spent years in controversy got so accustomed to attacks and replies that it took a great deal to disturb their rest or interfere with their enjoyment of a meal. He trusted Dean Boyd would think twice before he again spoke as he did at the meeting of the Church Defence Association. It was from no want of loyalty that they would disestablish the Church, and he proposed that they should sing "God Save the Queen." (Applause.)

Mr. Trehane, whose name was coupled with that of Mr. Williams, also returned thanks, and the meeting sang "God Save the Queen" and then separated, the proceeding throughout being very orderly, harmonious, and enthusiastic.

The *Western Times*, which, though an old Liberal journal, is not in favour of disestablishment, says of this meeting:—

Certain "friends" of the Church, as by law established, thought they had done a notable thing when they countenanced the breaking up of the Liberation meeting at the Victoria Hall. We fancy that when they read a report of Wednesday's meeting, which we give, they will come to the conclusion that they have committed a very grave mistake. The Liberationists took precautions to tell their own story in answer to the dean's oration delivered at the Church Defence meeting. The very reverend gentleman will see that the Dissenting minister from Accrington came down upon his logic with some acridity. His style is pungent and his vocabulary copious. He amused his auditory while he dissected the dean's speech. It is a military axiom that the attack is stronger than the defence—and a Dissenting minister "coming down" upon a dean must always have the advantage. He is a voluntary minister of the Free Gospel, and the dean is the endowed officer of a carnal kingdom. Mr. Williams made out his case as to the secular origin of Church endowment. Mr. Williams's speech was racy and telling. His friends were well satisfied with the hearing he got on this occasion, and the doctrines of the Liberationists were placed in the best possible light before a highly respectable and intelligent auditory.

BRISTOL.

A meeting of the Bristol branch of the Liberation Society, was held on March 31, at the new room, Colston Hall, in support of Mr. Miall's motion. Mr. E. S. Robinson presided, and among those present were the Revs. P. Rutherford, J. Penny, J. H. Hinton, and B. Nicholson; Messrs. C. Godwin, C. Townsend, G. H. Leonard, B. Dell, T. Waterman, and R. D. Robjent.

The Chairman said that the Liberation Society was getting rather an old society. There had been a good many associations formed since this was formed, for the preservation of the liberties that they had and for the purpose of increasing those liberties. But he did not think there was any society formed with a clearer principle; he did not think there was any society formed that had been more consistent in its advocacy of religious equality, than this society, which was founded in 1844. He asked from what did it seek liberation? and referred in reply, to the proper relations of the Christian Church to the State, to the condition of the Establishment, and to the necessity for disendowment. He said that his belief was that the principle of endowments was the most unsound thing existing in this country. That great respect, that stupid reverence that was paid to the wills of pious ancestors was doing an infinite amount of harm in this country. (Cries of "No," and "Yes.") He was delighted to hear a difference of opinion, for he could not bear to be in a room where they were all on one side. The question was bristling up in a variety of ways, bristling up when the subject of doles in this ancient city came up, when the questions of educational endowments were being talked of all over the country, and this question of respect to the dead was becoming the great question of the day, and they would have to master it and realise it. (A voice: "Not in England.")

Mr. Neville Goodman, of Cambridge, who was then called upon, said that he spoke as a layman. He enlarged on the doctrinal condition of the Church in this country, of which he said:—

He found that persecution had always attached itself to Establishment. (Cheers.) It was not fanaticism, it was not religion; but it was fanaticism when it was joined to the State that was persecuting. (Cheers.) He could not exactly forget the persecution, when they had so many aids to memory. Had not ten thousand of the clergy of England bound themselves together by a tacit understanding that they would never allow ministers of other denominations to stand with them in a field of labour, and had not stewards of noblemen embodied in their advertisements of farms to let, "No Dissenters need apply?" And had not tens of thousands of fine ladies declared that no persons should tre their hair, drive their coaches, or full their foul linen, unless they came to church or abstained from going to the conventicle? (Cheers and laughter.) The speaker adverted to the Established Church in rural districts, and said a great deal of nonsense had been talked about the agricultural labourer; but he came from an agricultural district, and he did not think the condition of the labourer was so bad, compared with the hodman of the town, as some thought. Very often the farmers would employ men when they could have dispensed with their labour, and often would assist them in times of trial; but the agricultural labourer was in a very false position. His material condition was not so bad; but spiritually he was in the toils and could not escape from them. He was placed in a very dependent position, and being in that position, any one who would give him superfluities had him almost at their mercy. With a little subserviency he could get some of the superfluities of life. (Laughter.) That he might do, if he had not the two dangerous appetites for game and religious opinions. His experience was that if a labourer turned his attention to religion he became a Dissenter; but if he did there was no blanket for him in winter, and no extra coals. (Hear, hear.) Was it then wonderful that rural districts were the strongholds of the Established Church?

Mr. A. G. Jeffries, after Mr. Goodman had sat down, objected to points of doctrine being discussed, and the Chairman said that he thought Mr. Jeffries was right and Mr. Goodman wrong. (Cheers.)

The Rev. Charles Williams, of Accrington, next addressed the meeting in a speech which was received with loud applause. He ended, amidst prolonged cheering, by saying that their forefathers had perished at the stake for the rights of their consciences, and they, their descendants, would not give way to Conservative rowdyism.

The Rev. P. Rutherford proposed a resolution in favour of Mr. Miall's motion, which was seconded by Mr. C. Townsend. After this Mr. P. J. Davies rose to oppose the motion, but the tumult prevented his being heard. He asked them to give three cheers for Church and State. The call was faintly responded to, loud groans predominating. A ringing cheer was then given for the chairman, and the resolution being put to the meeting was carried by a large majority. Mr. Barton Dell, amid loud uproar, proposed:—

That in accordance with the resolution already passed, the following petition to the House of Commons be signed by the chairman on behalf of the meeting.

Here a young gentleman, who gave his name as Mr. Kearsey, jun., made his appearance upon the platform, and commenced to read a pamphlet written by an Independent minister on the subject under discussion. The Chairman: This meeting is not here to hear pamphlets read. ("Hear, hear," and applause.) It was not possible to ascertain whether the resolution (which was seconded by Mr. G. H. Leonard) was carried or not in consequence of the disturbance. A vote of thanks to the chairman was received with loud and prolonged cheering, and the meeting broke up in disorder.

WORCESTER.

On Wednesday evening a public meeting was held at the Guildhall, Worcester, to consider the above question. Mr. Alderman T. R. Hill presided (in the absence of Mr. Sherriff, M.P.). There were also on the platform the Revs. Dr. Vaughan Pryce, H. E. von Sturmer, and T. Fisk (Kidderminster); Messrs. G. Grove, D. Everett, Heath, W. Price, E. Price, George Williamson, W. Joseland, jun., George Joseland, T. Hayes, Warman, Charge, J. F. Airey, J. Crisp, Lauchlan, W. Pugh, Munt, Arden, Jos. Grainger, Townsend, J. E. Pugh, Simes, Spriggs, F. Woodward, H. Day, Schaffer,

Westcombe, Weaver, &c. There was a very large attendance, the Assembly Room being crowded.

The Chairman spoke heartily in favour of the objects of the meeting, saying, at the close of his speech, that he believed the best way to bring about the desired result was to show the members of the Church what the effect of disestablishment would be, and he believed that when their minds were brought to the subject, they would be convinced that it would be their duty to disestablish the Church. (Hear, hear.) He, however, did not think the Church would be disestablished until a majority of the members of the Church were so convinced, and joined with the Nonconformists in their wish to see it brought about. (Applause.)

Mr. Neville Goodman, M.A., then spoke at great length in support of a Disestablishment petition, which was seconded by the Rev. T. Fisk (Kidderminster). The petition was adopted by a large majority. Mr. George Grove, an old Liberationist, proposed, and Mr. W. Price seconded a vote of thanks to the Chairman, which was carried unanimously. Votes were afterwards accorded to the Mayor and Mr. Goodman, after which Mr. Bevan, of the Cathedral School, ascended the platform, and spoke against the objects of the meeting, which led to some discussion.

STROUD.

A meeting was held at Stroud on Tuesday evening, which was addressed by Mr. Neville Goodman, M.A., of Cambridge. Mr. Thomas Parson occupied the chair, and on the platform were the Revs. W. W. Laskey, E. Jacobs, and G. Tanswell, and Messrs C. C. Grimes, and A. Ford. After a brief address from the chairman, Mr. Goodman proceeded to lecture on the influence of the Established Church, a subject which he treated with great ability and breadth. At the close of the lecture the Rev. E. Jacob proposed a resolution in support of Mr. Miall's motion, giving in the course of his speech several illustrations of the working of the Establishment in Wales. The resolution was seconded by the Rev. G. F. Tanswell in a brief speech, and was carried without a dissentient. After Mr. C. Grimes had proposed a vote of thanks to the chairman, a commercial traveller of Bristol (a Dissenter) wished to ask the lecturer whether there was any religious organisation at present existing which was qualified and competent to take the place of the Church of England. Mr. Goodman replied:—

We do not propose to annihilate the Church of England. (Loud cheers.) He felt perfectly certain that her Christian life would continue to manifest itself even though she did not receive tithes, and her work would more commend itself to the hearts of the people when there was not the suspicion—unfounded as it might be in many cases—that the work was done for the sake of emoluments. At present the feeling detracted from her power. He mentioned that a clergyman in receipt of 600*l.* a-year told an old farmer that he had been looking around, and did not believe that if the Church were disestablished he could count on receiving 25*l.* a-year from the parish. The farmer told him he would give 500*l.* a-year and farm him out and make a profit on that. The fact was that clergymen had made an income of several hundreds a-year at Dublin from voluntary ministration, and yet he had no confidence in the same principle there By disestablishment they were not injuring the clergy. A strong man might do a good deal of work in a great coat, but it did not follow that he would not do a great deal more if stripped. (Cheers.)

After another question, the Rev. W. W. Laskey seconded the vote, and in doing so, referred to the energy and success of the Liberation Society. The resolutions were carried.

GAINSBOROUGH.

The *Gainsborough Times* reports a meeting held on Tuesday evening last, at which the Rev. G. W. Conder attended as a deputation from the Liberation Society. Mr. Burge occupied the chair, and there were also present on the platform S. Hayes, Esq., the Revs. T. S. Gregory, D. Jones, J. Beale, W. Worsley, R. Jackson, J. Elson, Mr. C. Shipham, and Mr. T. Maples. The Chairman in his speech enlarged on the national importance of the question, and on the influence of the Church in favour of Roman Catholicism. The Rev. G. W. Conder, who was received with loud applause, addressed the meeting at considerable length on various aspects of the Established Church question. His address was listened to with great interest. At the close votes of thanks were passed, and a petition was adopted.

ALFORD.

Mr. Conder also lectured at Alford last Friday. The Exchange Hall was refused, and the meeting was held in the Baptist chapel. The audience was numerous and enthusiastic. The chair was occupied by the Rev. E. Hayward (Congregational minister), supported by the Revs. T. Lowe (Primitive Methodist), G. Brooks (Free Methodist), S. Haymes, J. Nutsey (Baptist), G. Wallace (Primitive Methodist), S. Haymes (Spilsby), G. Newbold (Burgh), with Messrs. Baker (Wesleyan), Starbuck (Baptist), &c., members of the Nonconformist Association. A correspondent says:—"Mr. Conder gave a most logical and incisive discourse upon the evils of a State religion and the wrongs inflicted thereby upon all religionists, whether of the Established Churches or otherwise. Mr. Conder further dealt with a pamphlet or pastoral letter issued by the vicar, intended as a reply to Mr. Clarkson's late lecture. A resolution was passed in favour of Mr. Miall's motion, and a petition is being signed to the same effect.

BRAINTREE.

On Wednesday last, Mr. George Kearley delivered a lecture on "Disestablishment," in the Congregational Lecture Hall here. Mr. W. Brown presided, and there was a good audience, representing most of the Nonconformist congregations of the town. The lecture was very heartily received, especially the references to the conspicuous position taken by the town in the church-rate struggle of past years. At its close the Rev. A. Goodrich (Congregational), moved the adoption of a petition in support of Mr. Miall's motion, which was seconded by the Rev. S. Hawkes (Baptist), and carried unanimously. The Rev. Mr. Saunders (Wesleyan), moved a cordial vote of thanks to the lecturer, which was seconded by the Rev. Mr. Shaw (Primitive Methodist), who especially commended its fairness and good feeling. The vote was carried by acclamation, as was also a vote of thanks to the chairman.

CARDIFF.

On April 1st, a crowded and enthusiastic meeting was held in the Town Hall to hear the Rev. Chas. Williams lecture on "So-called Church Property, whose is it and what should be done with it? Mr. R. Cory, jun. presided. A correspondent says, "The lecture was most convincing, and at the same time most moderate and guarded. He carried the convictions of his large audience with him through every step of his argument. At the close of the meeting a most cordial vote of thanks was given to Mr. Williams."

WATERFOOT.

A very disturbed meeting was held at Waterfoot on Tuesday evening last, when the Rev. J. H. Gordon lectured on "Disestablishment; a working man's question." The meeting was very crowded. The Rev. A. J. Parry, of Cloughfold, presided, and was supported on the platform by Mr. J. F. Alexander, the Lancashire agent of the Liberation Society, and the Revs. S. F. Williams, of Newchurch, J. Robinson, of Rawtenstall, and D. George, of Lumb. After a short address from the chairman, Mr. Gordon rose and was received with hearty applause, but as he went on several interruptions took place. Amongst the exclamations one was, "Dr. Lee is coming,' upon which Mr. Gordon replied, "If you knew how pleasant are the reminiscences I have of him, you would not mention him. You make my eyes sparkle when you mention his name. Don't make me happier, if you please." (Laughter and great cheering.) Mr. Gordon then proceeded to deal with the question of disestablishment in its social, moral, political, religious, and financial aspects. The opposition the whole evening showed their consumptive tendency by coughing, and their animal propensity by cock-crowings, cat-calls, hooting, &c., until towards the close of his address, when the disturbers sang, "For he's a jolly good fellow." When they had finished, Mr. Gordon said, "Thank you for the serenade. Of course it was me you meant, and I thought you would have given me three verses." (Great laughter.) He resumed his seat amid loud applause, having spoken for about forty minutes. Several persons then rose in the body of the hall and wished to speak, and two of them advanced to the platform amid the cheering of their friends. The Rev. S. F. Williams and the Rev. D. George next addressed the meeting in favour of a resolution approving of Mr. Miall's motion, after which Mr. Gordon was asked if he would enter into a public discussion with Dr. Lee, to which he answered that he should be very happy to do so. After some further questions the resolution was put and carried by two to one. The meeting then broke up.

SALFORD AGAIN.

On April 3rd the Rev. Brooke Herford lectured at the Salford Town-hall. The lecturer had specially invited Churchmen, Conservatives, and members of Orange lodges to be present. Long before eight o'clock, the time appointed for the lecture, the hall was densely crowded, large numbers of those present being unable to obtain seats, while several hundred persons were unable to get into the hall. Every disposition was shown to give the lecturer a fair hearing. The Rev. Dr. Potter, of Sheffield, who was understood to have taken up the challenge to discussion on the part of the Orangemen, took his seat on the platform shortly before eight o'clock, and was enthusiastically cheered. He was supported by Councillors Brown, Robinson, Dowson, and Mottram, and Messrs. J. P. Jones, Gilleland, Brown, and Moore. The Rev. Brooke Herford, who was also cheered, was supported by many of the leading Dissenters of Salford. Mr. Edward Harrison was unanimously voted to the chair. Mr. Herford then delivered his lecture, which was replied to by Dr. Potter. A sharp discussion afterwards took place, when a resolution against the disestablishment agitation was proposed, and, according to the *Manchester Courier*, carried.

TUNBRIDGE WELLS.

On the evening of April 1, an able lecture was delivered in the Town-hall, Tunbridge Wells, by the Rev. W. Braden, of London, upon the "Bennett Judgment and the Established Church." There was a good attendance, the majority present being men, including many of the working classes. The chair was occupied by Joseph Isard, Esq., of Tunbridge (Wesleyan), who was supported by the Revs. J. Radford Thomson, M.A., D. Harding, J. Fox, S. England (Congregationalists), and the Rev. J. Webb (Baptist). The lecture was very cordially received, the more so as some portions of it were in reply to a recent lecture in the great hall by the Rev. Mr. Maguire, of London, who has visited the town as an agent of the "Protestant Alliance." The gathering took place under the auspices of the local Nonconformist Association.

OTHER MEETINGS.

Other meetings have been held at Gloucester, Boston, and Lincoln, but no reports have come to hand.

THE FREE CHURCH AND DISESTABLISHMENT.

At the meeting of the Free Presbytery of Edinburgh on Thursday week, Dr. Rainy moved the following overture to the General Assembly:—

Considering that by the recent judgment in the case of Sheppard *v.* Bennett it has been found not unlawful nor censurable to teach in the Church of England doctrines which involve the essential heresies of the Roman mass, that this is but one of the many developments of Romanising error which have multiplied in the Church of England during the last thirty years without any effectual check, and that at the same time Rationalism in various forms has been extensively spread and taught within the same Church and with like immunity; considering that the decisions of the supreme ecclesiastical court, while occasionally checking extreme and isolated cases, have only on the whole established the right of both forms of error to exist and work within the Church; considering that, notwithstanding the known worth and devotedness of many evangelical ministers and people in the Church of England, the facts now referred to imply that they are by the constitution of their Church disabled from taking any action that is effectual to abate these evils, and thus illustrate most forcibly the importance of those principles with respect to the spirituality and independence of the Church of Christ on account of which the Free Church of Scotland separated from the State in 1843, and still protests against the existing constitution of the Scottish Establishment; considering that while in the Churches established, as the Presbytery cordially believe, much earnest work is done for the cause of Christ, yet the present condition of both the Establishments, as regards the principles on which they are upheld, the relation in which they stand to the convictions of very large sections of the people, and the manner in which their existence affects the religious welfare of the community at large, is very unsatisfactory, and pregnant with great practical evils which are daily felt; considering that this Church, while heretofore accepting and welcoming the benefits of an Establishment as a legitimate form of assistance to the cause of Christ on the one part of the civil government, has emphatically witnessed that the spiritual efficiency and wellbeing of the Church is to be preferred before the continuance of State aid; considering also, that the existing state of things imposes serious responsibilities on the Government and people of the United Kingdom, and being satisfied that unless the Established Churches of this country can be maintained in consistency with the interests of Gospel truth and with the peace and purity of the Church of Christ, their continuance becomes indefensible: it is therefore humbly overtured by the Free Presbytery of Edinburgh to the Venerable the General Assembly to take the premises into their most serious consideration, and to do therein as to their wisdom may seem meet, with a view to the interests of truth and the wellbeing of the cause of Christ within these lands.

The speaker expatiated at considerable length on the various phases of the question brought before the presbytery. In respect to the Bennett decision he said:—"Mr. Bennett can produce the full effect he intends, and cherish the state of opinion he desires to promote, just as effectually by these guarded phrases which he substituted as by those more careless and reckless expressions he had first used. Now, these decisions, as he had said, were continuous with various other decisions which had the effect certainly of repressing certain very extravagant and decided Ritualistic observances in the Church of England, but at the same time leaving untouched the kind of teaching and doctrine which these Ritual observances were intended to express and inculcate on the people. And then we have to remember that it is not only a train of doctrinal manifestations pointing in the direction of Popery that are thus going on, but we have also a manifestation of the same tendency in the other direction—that is to say, of Rationalism. There are decisions, such as in the case of Mr. Voysey, which state that a man must not be utterly reckless in his language, and must not go all conceivable lengths in his negative theology, if he is to retain his footing as a clergyman of the Church of England—at least without being visited by some considerable amount of censure. But then, certainly, decisions, such as in the case of the Essays and Reviews, make it quite clear that the administration of the Church of England is such that men may impeach the source of truth and the Word of God, and yet maintain their ground unchallenged as ministers of Christ within its pale. And in this Bennett case a manifestation is given in a new and impressive manner, fitted to call for attention. A manifestation is given of the condition in which the Church of England is, and the condition in which it is determined by the legal conditions to be—that is to say, what is lawful within that Church, what men may teach without being held to teach anything unlawful or censurable. I feel myself in a somewhat difficult position in regard to this question. If what I had to deal with was the case of a church which, acting on its own responsibility as to the boundaries within which liberty of opinion might properly exist in the ministry of that Church, I should feel called upon to hope much from the progress of Christian thought and the working of Christian influences within that Church itself, and I should feel disposed to apply myself to promote decisions more likely to be in accordance with God's Word; but what we have to deal with is a great party in the Church of England, willing, bold, and thoroughly disposed to make good use for its own ends—which are Roman ends—of all the latitude that such decisions as these give them. The state of matters before them imposed great responsibilities calling for serious attention. What I judge by is the amount of support given to Dr. Pusey when any joint movement is to be made, to the amount of literature, periodical and otherwise, which that party support, and which could not live unless a large and influen-

tial party were engaged in its support; and more than that, I direct attention to the degree that this party has succeeded in shifting the centre of gravity of the Church of England. We have not only to look at that party, but at the extreme party that will fly the flag of Mr. Bennett, and we have to look at such an organ of the Church of England as the *Guardian*, and I say, since the Tractarian movement took place we have evidence that the great body of the Church of England has drifted away from our common Protestantism in the direction of and sympathy with a prelatic ritualism, and the mediæval Churches as distinct from the Protestant Churches. I am calling upon the presbytery, then, not to shut out of their minds the importance that must be ascribed to the party, the force, in the Church of England to which I am now referring. Now, in these circumstances, after decisions which have settled what is to be regarded as law, we are bound to look at the position in which that Church is placed, and we are bound to look at the whole responsibility incumbent upon the Government and the people of this country as the result of it. The responsibility which begins to rest upon the members of this community is very serious. It does not follow that we are responsible for the existence in the minds of men of false opinions, or the activity they show in propagating these false opinions. But we are responsible for the position in which these men are placed in so far as they are acknowledged by the State, in so far as the institution which has planned and embraced them both is an institution which the State upholds, and which the State honours with its maintenance and support. I shall not dwell upon that, as it is so manifest. I shall pass on to speak in the second place of the responsibility which we incur in connection with the manner in which the teaching of truth and error together is brought about. The way in which it is brought about is just Erastianism leading to endless latitudinarianism, and the position we have occupied is very much this position, of saying this only, "We protest against it, and cannot submit to it." At the same time, it is not a question in regard to which we are settled that we must proceed to take steps against every Church which is Erastian to pull it down. If it should turn out that the Church goes on working, that it has not called for any serious protest against the practical results, we should easily persuade ourselves that our business lies elsewhere than to pay much attention to it or say much about it. But it is different when it manifests itself in results so fatal and wide as those I have referred to. What I refer to is the thorough demoralising influence of this whole system in the minds of men, bringing about a thorough confusion, which is adverse to all the ends for which we profess to have a desire—to have churches established and churches working. I think, for my part, concurrent endowment would be a much less mischievous form of evil, much less likely to pervert the public mind and confuse principles on which men should judge these subjects, than what you have in the Church of England at present." He did not pretend that such enormous evils existed in the Scotch Establishment, but the two went very much together. But he thought they should take care that men should not, for want of advice, support institutions that bewildered and paralysed the minds of men as to their sense of duty.

Dr. Candlish, in seconding the resolution, said: I think we may get credit for being quiet during all the agitation upon the question of disestablishment that has taken place since the Disruption till a very recent time. We did not originate, we did not prosecute, we did not take part in any assault upon the Established Church of Scotland, much as we disapproved of her altered constitution; and we have never as yet, I believe, made common cause with those who have been agitating the country for many years in what they call the cause of liberation—the liberating of the Churches from State connection and State control. I regret to think that we now cannot avoid looking at this question—if not with a view to practical action, at least for decided expression of our opinion and of our mind. I concur with Dr. Rainy in almost every word of his speech. His motion is most cautiously and carefully framed. It is not a motion to commit the Church to any opinion as to whether it would be better to have these churches reformed after a scriptural model or to have them disestablished. We have our opinions as individuals upon both these points; we have our views, but they are not expressed in the overture. I have no hesitation in saying that to expect any satisfactory reform of either Establishment is perfectly Utopian in present circumstances or in any circumstances that are likely to arise; and I concur in thinking that for us as a Church to take any movement or use any influence for that end would be to stultify ourselves without the slightest chance of doing any good. (Applause.) We might gratify some of our evangelical friends in the Establishment if we were to throw ourselves into any movement for the reform of their Church. But they are making no movement there, they are showing no sign; on the contrary, the most evangelical among them are evidently making it manifest—I refer to such men as Dr. Ryle—that they almost prefer the Establishment and Establishment practice to the purity of the Church of God. What I might do if they were originating or carrying forward a vigorous measure of reform, setting up a sound standard of doctrine, and declaring that the present Establishment is intolerable—what I might do in that case I will not say. I believe it would be an act of friendship to tell them, even then, that we did not believe they were moving in the right direction, and that we thought, even in that position, that the only solution of the present difficulty in the Church of England would be that the three Churches that are rolled up in that one Establishment—the High Church, the Broad Church, and the Evangelical Church—should separate from one another and act independently of each other. That would be honest, and it is the only honest course, and I believe the only practical solution of the present difficulty. It has been declared that a Church that will admit all sorts of opinions, from one extreme to the other, is the only sort of National Church that can possibly be defended—not the only one that can be realised, but the only one that can in principle be defended—that the National Church must represent the opinions of the nation, and all the opinions of the nation. That is now the broadly avowed defence put for the Church of England as at present existing. That alarms me very much indeed, and I wonder much that it does not open the eyes of some men to the present aspect of the question of Establishments. It alarms me especially when I find it crossing the border, and coming from England into Scotland. Nobody can shut their eyes to the fact that Principal Tulloch and others besides—men of great influence and great weight—are really giving in to that theory of the National Church as the only theory defensible in principle. That is very alarming, I think, and is well fitted to open the eyes of thinking men as to whereabout the nation is floating in the direction of national religion. Sir, do we hold that to be national religion which embraces infidelity and Popery within its bosom? And broadly it is maintained that if the Church is to be truly national it must represent all shades of opinion in the nation. Now, when I see not only that, as a matter of fact, the present Church of England as at present existing does embrace all shades of opinion, and is declared by law to be obliged to do so—when I see that that is not only the existing state of things, but is defended by many who are now writing on the subject, I think it is time for us to interpose and give forth some opinion. I think we ought to feel it to be our duty at any rate to declare what view we have been led to form upon this whole subject, to testify strongly against the constitution of the Churches in England and Scotland, in so far as that constitution is subversive of the authority of Christ, and hampers the liberty of His Church to act in obedience to His law. We are bound to protest against that, and give forth to the world our firm conviction that no Church, whether established or not, can be recognised as the true, pure, living Church of Christ, which is not, in the exercise of faithful discipline, maintaining and enforcing His truth. (Applause.)

Mr. McEwan, in a speech deprecating exaggeration as to the effect of the Bennett judgment, moved the following amendment:—

> While holding the same principles which the Free Church has ever held respecting the relations which ought to subsist between the Church and the State; and while persuaded that the relations subsisting between the present Church Establishments and the nation, are in important respects not in accordance with those principles, the presbytery consider it to be the duty of the Free Church, in faithfulness to her Great Head, to press upon all concerned their obligation to bring their position into accordance with the requirements of God's Word; but whereas the proposed overture is vague and indefinite, and does not contain a distinct exhibition of the principles of this Church, and is otherwise unsatisfactory, the presbytery decline to transmit it; and, in doing so, express their earnest hope that the state of our own Church will, ere long, by the blessing of God, be such that her councils will be more influential than they are likely to be at present.

Dr. Thomas Smith seconded the amendment. Sir Henry Moncrieff supported the overture. He was not prepared, under existing circumstances, to go to the Government and say, "Disestablish the churches." But he felt that the existence of establishments on the ground on which they were now defended was indefensible, and they wished to bring that view before the country, the legislature, and the Government. The overture was opposed by Mr. W. Balfour, Mr. Ireland, and Dr. Begg, and supported by Dr. McLauchlan (who thought that of the two evils—Erastianism and Voluntaryism—the latter was the least), and Mr. W. Arnot. Dr. Begg thought that for himself and his friends to be obliged to violate their consciences by joining the United Presbyterians or break up their connection with the Free Church, was the scandal of Christendom. (Cheers, and cries of "Oh, oh.") They were the last persons to give advice to the Church of England. In the course of his reply Dr. Rainy said he thought Dr. Begg and his friends exercised very considerable liberty, agitating the Church and almost disorganising it. The scandal of Christendom was rather that educated Christian men should once dream of thinking, and not feel ashamed of speaking, of disruption, on account of any differences that existed between them hitherto. (Loud applause.)

On being put to the vote, the overture was accepted by 32 to 11.

THE MARKET-GARDEN TITHE QUESTION.—RESULT OF THE GULVAL CASE.

Readers of the *Nonconformist* may remember that some months ago we called attention to an attempt made by the Rev. W. W. Wingfield, vicar of Gulval, near Penzance, to reopen the tithe-commutation settlement, and to claim an increase of tithe-rent, charged in respect of lands in his parish which, subsequently to the commutation, have been brought under cultivation as market-gardens. A tedious and expensive inquiry was held at Penzance during the last autumn, and the Tithe Commissioners have now awarded, "that the annual sum of one shilling and sixpence per acre shall be paid annually in respect of all lands now or hereafter to be cultivated as market-gardens and newly cultivated as such since the commutation of tithes, and they declare all the lands in the parish of Gulval a district within which the extraordinary rent-charge of one shilling and sixpence per acre shall be payable"; thus establishing the principle on which the vicar rested his claim. Now comes the strange sequel. The vicar's attorney has sent a letter to the local papers, in which he announces that "that the sum named being far below the lowest sum awarded in any parish, which has varied from six shillings to three shillings and sixpence per acre, although it was supposed that from its peculiar advantages of soil and climate, and the low vicarial rent-charges previously payable, Gulval would have been fairly chargeable with a higher sum than any other parish in which such a claim has been made, the vicar has determined to relinquish the award, not considering the amount to be sufficiently important to justify the trouble to receivers and payers of its collection." The upshot of the matter is that the vicar in establishing his claim has been put to heavy costs, amounting it is said to several hundred pounds, the parishioners have incurred considerable expense in resisting it, and a spirit of strife and ill-will is raised in the parish. The proofs of this are seen in the diminished congregation attending the parish church and in an opposition to the vicar's re-election to the board of guardians of the Penzance Union, of which he is chairman. Probably the letter of the vicar's attorney was published in the hope of saving the vicar from defeat, as the voting for guardians is now going on. For the purpose of defeating such claims as Mr. Wingfield's, a bill has been brought into the House of Commons, bearing the names of Mr. Pendarves Vivian, Mr. Bouverie, Sir John Lubbock, Mr. Magniac, and Mr. Clare Reade, "for amending the Tithe Commutation Acts with respect to hop grounds and market gardens." Being a private members' bill, however, its chance of passing this session is slight unless the Government think proper to take it up. At a meeting of the Cornwall County Chamber of Agriculture, held at Truro on the 2nd instant, the bill was fully considered, and a resolution unanimously agreed to, approving of its principle and requesting the Central Chamber of Agriculture to promote the passing of the measure by all means in its power.

THE BURIALS BILL.

The following letter in reply to Mr. Gilbert Venables appears in the *Spectator* of Saturday:—

Sir,—Mr. Venables is in error in supposing that in Ireland only a silent burial is permitted to Nonconformists in the parochial churchyards. It was probably because they knew that the change asked for in England had worked well in their own country that thirty-four Irish representatives—*including three Conservatives*—voted for Mr. Morgan's Bill; and is it unreasonable to attribute to the same cause the remarkable fact that every Scotch member who voted or paired—and there were forty-eight—also supported the measure?

The burial-ground statistics collected by the Church Defence Institution are of no value, in the absence of certain information respecting them which has not yet been furnished. How many of the Dissenting burial-places alleged to be so numerous are full, and how many nearly full? They are mostly small, and whether full or otherwise, belong not to Nonconformists generally, but to particular bodies, so that the use of them by others is a matter, not of right, but of favour.

Nonconformists do not want to "go on as they have begun," because the multiplication of sectarian burial-places would perpetuate what they deprecate. They wish not for separation, but for union,—the interment in the same grave of the remains of relatives, who need not be divided in death because they have been ecclesiastically apart when living.

The right to use either the church or the churchyard has never depended on the payment of church-rates, which were abolished in hundreds of parishes, by the action of the vestries, long before they were made voluntary by Parliament. The exaction was objected to, not because the buildings and graveyards belonged to Episcopalians, but because Episcopalians, having the use of public property rent-free, were bound to keep them in repair. It is forgotten that all the churchyards which have been closed by Order in Council may be repaired out of the poor-rates, which Dissenters help to pay; just as it is also forgotten that when Dissenters use the churchyards they pay burial fees, which, they contend, should be available for keeping them in good order.

If the alleged grievance is only imaginary, and all but a few Dissenters are content with the burial service of the Church of England, read by its clergy, then the use made of Mr. Morgan's Bill will be so small, that the scandals and inconveniences which it will occasion will be small also. The two objections are, in fact, inconsistent with and destroy each other.—I am, Sir, &c.,

J. Carvell Williams.

Serjeants' Inn, April 2, 1873.

Replying to the thin-end-of-the-wedge argument in the same journal, "S. Wellington" forcibly says: "There are, among the supporters of the Burials Bill, many who are friendly to the existence of the Establishment. To keep unsettled the questions upon which these unite with the Liberation Society,—to accustom a powerful contingent to work together with 'political Dissenters,'—to serry friends and foes into one hostile phalanx,—to accept battle on a weak ground where it is only possible to rally half the forces,—is the blind folly which the Church Defence movement dignifies by the name of policy.

To enjoy the privileged narrowness of a sect and to retain the dignity and emoluments of a representative National Church, is no doubt to some ardent spirits an attractive combination, but the objects are really incompatible. One cannot have, at the same time, bachelor freedom and connubial felicity."

In reply to those who urge that concessions such as Mr. Morgan's bill provides are unnecessary, inasmuch as burial accommodation is in most places easily accessible to Dissenters, the Rev. J. Radford Thomson, of Tunbridge Wells, says in the *Daily News*, that those who are acquainted with the state of country parishes should know this to be an error, and that there are still towns of large populations unprovided with either public cemeteries or Nonconformist burial-grounds.

I instance the town in which I live. Tunbridge Wells has a population of above 18,000. I have been the minister of a considerable Nonconformist congregation here for between nine and ten years, and, of course, have lost many members of my congregation by death. But in no one instance has it been possible for me to conduct a funeral service. My people, when they die, are buried in the churchyards by the Established clergy. The grievance in our case will soon be remedied by the opening of a public cemetery, where, as usual, the town will be put to the expense of a second chapel to indulge the purposeless exclusiveness of the Established Church. But it is most desirable that where no such cemetery exists the satisfaction of enjoying the services of their own clergy should be accorded to the kindred of deceased Nonconformists.

The Free Presbytery of Deer on Tuesday, unanimously resolved, on the motion of Mr. Murdoch, New Pitsligo, to overture in favour of the disestablishment of the Churches of Scotland and England.

THE BISHOP OF PETERBOROUGH AND HIS PATRONAGE.—Bishop Magee has replied to the memorial from a number of Evangelicals at Leicester, complaining of his administration of patronage, with a lengthy defence of the appointments objected to. He states that out of twenty-one benefices to which he has presented, seven were conferred on Evangelical clergymen, and fourteen on representatives of other parties in the Church. The aggregate value of the former was 3,200*l.* a-year, and of the latter 3,900*l.*

OPENING OF FREE LIBRARIES ON SUNDAYS.—At the Manchester City Council on Wednesday, the adjourned debate on the proposal to open free libraries on Sunday afternoons was brought to a close. A memorial signed by 11,000 ratepayers was presented in support of the proposal, and thirty or forty petitions from churches, chapels, Sunday-schools, and working men's associations, were produced against it. The motion was rejected, after a long and animated debate, by 32 votes against 22.

THE CONFLICT WITH THE ULTRAMONTANES IN PRUSSIA.—The Upper House of the Prussian Diet has resolved to rescind a former decision of the House relegating to a committee the preliminary debate on the four bills for the settlement of the relations between Church and State, and has ordered that the debate shall be held in a full sitting of the House, so as to prevent delay and secure the passing of the bills during the present session. Prince Bismarck supported the motion, and it was carried by 74 votes against 38. The law for altering clauses 15 and 18 of the Prussian Constitution respecting the relations between Church and State has received the royal sanction, and has been published in the *Official Gazette*. A Berlin telegram to the *Hour* states that the editor of the Ultramontane paper *Germania* has been sentenced to four months' imprisonment for an article reprinted from the London *Spectator*, criticising the clerical law and insulting the Government. The action brought by the Bishop of Ermeland against the Government for having stopped his temporalities has been rejected by the Tribunal of Berlin. The bishop will, probably, appeal.

RELIGIOUS EQUALITY MEETINGS.—On Thursday evening Mr. J. T. Mason Jones delivered a lecture in the Mechanics' Hall, Barnsley, on Religious Equality, with special reference to the Irish University question. Mr. J. Butcher was called to the chair. There was a large attendance, and the lecture occupied about an hour and a-half. At its termination it was moved by the Rev. H. Watts, and seconded by Mr. Councillor Brady, "That in the opinion of this meeting the policy of religious equality required the disestablishment and disendowment of the Churches in England, Scotland, and Wales; the repeal of the 25th clause of the Education Act; and the withdrawal of all State aid to denominational education." The motion was agreed to, as was a cordial vote of thanks to the lecturer. The Religious Equality Committee announce that three public meetings will be held this week in London. The first at the Vestry Hall, King's-road, Chelsea, this evening; the second at Myddelton Hall, Islington, to-morrow; and the third at St. George's Hall, Langham-place, on Easter Saturday, at each of which Mr. Mason Jones, chairman of the executive, will deliver an address on the Disestablishment and Disendowment of the Churches of England, Scotland, and Wales, and (provision being made for existing interests) the application of the surplus property to secular purposes. The committee intend holding a series of meetings in every district of the metropolis during the present season.

Professor Owen is about to contribute to the Anthropological Institute a paper on Egyptian Ethnology, embodying the results of his personal observations in Egypt.

Religious and Denominational News.

The Rev. E. Apperley, of Leyburn, Yorkshire, has accepted a unanimous invitation to the pastorate of the church at Belthorn, near Blackburn.

The Rev. F. S. Morris, of Aberdeen (son of the late Rev. A. J. Morris, of Holloway), has accepted an invitation to become the pastor of the church at Montrose, and there will be a recognition service this week.

The Rev. William Jackson, of Whitby, has accepted the invitation to the pastorate of the Congregational Church, Richmond-hill, Bournemouth, and will commence his ministry there on Sunday, the 20th inst.

MR. SPURGEON AND MR. NEWMAN HALL.—A collection was made at the Metropolitan Tabernacle, March 16th, towards the fund for building a new chapel for the church and congregation meeting at Surrey Chapel, under the care of the Rev. Newman Hall. The sum of one hundred guineas was sent to Mr. Hall as a token of brotherly friendship with a very useful neighbouring church.

PASTORS' RETIRING FUND.—On the 4th inst. several gentlemen connected with Marshall-street Chapel (Independent), Leeds, waited upon the Rev. W. Currie, the pastor, and in the name of a few friends, presented him with a certificate of life-membership in connection with this most valuable organisation. The union of pastor and people was only formed at the beginning of this year, and hence this kind act is peculiarly graceful.

COLLEGE REUNION.—A meeting of the students of New and Regent's Park Colleges was held in the Library of New College on the evening of Friday, April 4, Mr. G. B. Stallworthy presiding. Essays upon the question of "Ought museums to be opened to the public on Sunday?" were read; in the affirmative by Mr. J. T. Marriott, of Regent's Park, and in the negative by Mr. H. Campbell, M.A., of New College. On a division there were:—Ayes, 8; Noes, 32; Neutrals, 2.

METHODIST FREE CHURCHES.—The approaching anniversary is expected to be of an unusually interesting character. The Exeter Hall meeting will be addressed by the Presidents of the Wesleyan Conference and the Free Churches; also by the Rev. Charles New, one of the society's missionaries, who has been labouring the last twelve years in East Africa, and was connected with the Livingstone Expedition. It is also arranged for Mr. New to deliver a lecture in Willow-street Chapel, Finsbury, on "East Africa, its Slavery, and Dr. Livingstone," on which occasion the chair will be occupied by Dr. Moffat, so revered and beloved by all Christians for his devoted, unwearied, and successful labours in South Africa.

CHURCHOVER.—The Independent Chapel at Churchover, Warwickshire, having been opened March 28, 1823, jubilee services were recently held to commemorate the event. The proceedings commenced with a lecture on "The History of the Smaller Congregational Churches in the County," by the Rev. J. Sibree, Coventry. This was followed by a tea-meeting. In the evening a public meeting was held, when addresses were delivered by the Revs. W. Froggatt and J. W. Kiddle, of Coventry; E. Storrow and F. Timmis, of Rugby; and C. G. Squirrell, Stretton. The chair was taken by Mr. G. Lloyd, of Rugby, who for a number of years has conducted the services at this chapel.

PRIZE ESSAYS ON SUNDAY SCHOOL EXTENSION.—It will be seen that the committee of the Sunday School Union offer prizes of the value of twenty pounds and ten pounds for the two best essays on the following subject:—"How can the latent power in our churches be called forth to meet the pressing claims of the young in connection with our Sunday-schools?" The laudable object of this proposal is to obtain suggestions for securing a large increase of teaching power in Sunday-schools, an object specially needed to be realised now that the Education Act has altered the basis of our Sunday-school system. Each essay must be sent in by the 31st of July, and the adjudicators will be Dr. Allon, Dr. Rigg, Mr. J. A. Cooper, of Birmingham, and Mr. Joseph Gould, of Bristol. Other particulars as to the conditions will be found in our advertising columns.

ASYLUM-ROAD CONGREGATIONAL CHURCH, PECKHAM.—A farewell service was held on Sunday evening, March 16, in connection with the departure of Mr. George Parker, M.R.C.S., F.R.C.P., L.S.A., as medical missionary to Madagascar. Mr. Parker goes out under the auspices of the London Missionary Society, to found a medical mission at the capital of the Betsileo. The Rev. R. Toy, of Antananarivo, described the people, and some of their curious modes of procedure in sickness. Dr. Lockhart (late of Pekin) spoke of the special qualifications and habits essential to a successful medical missionary. Mr. Parker gave an interesting narrative of his own early life, especially of his religious life during his four years' connection with the pastor and church of the Asylum-road, and of his intense desire to serve the Saviour among the heathen. The Rev. A. Buzacott, B.A., offered the dedicatory prayer, and afterwards, in warm terms, declared his own and his people's esteem and affection for Mr. and Mrs. Parker (both being members of his church), and their strong conviction that they would prove themselves to have been called of God to their high mission. Dr. Mullens referred to Mr. Parker's father, the Rev. W. Parker, with whom he had laboured for fifteen years at Calcutta, and urged the need of "thoroughness" in consecration to the service of Christ. On the following evening, the Sunday-school teachers entertained their colleagues, Mr. and Mrs. Parker, in the schoolroom; and presented them with a handsome timepiece, accompanied by many expressions of regret at their departure, and of thankfulness that their school and church would be ably represented on the mission-field.

REGENT'S PARK COLLEGE.—A large meeting was held on Tuesday, the 25th ult., at Regent's Park College, on the occasion of the students' annual debate. Amongst those present were many prominent members of the Baptist denomination, both ministers and laymen. The subject chosen for debate was "Ought women to preach?" The Rev. Dr. Brock presided, and briefly introduced Mr. S. E. Hay, who read a paper on the affirmative side, and spoke of the success in preaching of Mrs. Fry, Mrs. Dening, Mrs. Booth, and Mrs. Guinness. Mr. Jenkinson took the negative side. He urged that the preaching of women has generally been "sensational"; and thus while effecting a little good has done much harm, and that had they worked in private life, more good would have resulted, and that the few real calls that women had received were only exceptions that prove the rule. Mr. Jenkinson found special reasons against female preaching in the positive precepts of Scripture. The women of the Gospels were conspicuous for their devotion to the Saviour, yet He never commanded or encouraged them to preach, though His male disciples He sent forth by twos. Women's intuitions are often wonderfully true, but they do not serve for the investigation of religious truth, and the logical faculty will never be so prominent in women as to command confidence in them as public teachers. A discussion followed, in which the Rev. M. Colman, Dr. Brewer, Rev. W. Baxendale, Mr. Dalziel, Rev. Mr. Bergin, Mr. Herbert Smith, Mr. T. Lewis Banks, the Rev. Mr. Parsons (of Australia), and the Rev. Mr. Cope took part, and it was closed by a young lady, who spoke with much eloquence and was warmly applauded. On the question being put to the vote, the affirmative was decidedly carried, and the chairman expressed his concurrence with the vote. Thanks to the chairman, moved by Mr. Timmins, and seconded by Mr. Davies, were carried, and the meeting closed with the benediction.

COVENTRY.—The anniversary services in connection with St. Michael's Baptist Chapel were held on Sunday week. Two sermons were preached by the Rev. Dr. Brock, of London, to large congregations, and the collections at the close amounted to 34*l.* 4s. On Monday a tea-meeting, to celebrate the extinction within the year of the debt of 1,600*l.* on the chapel, was held in St. Mary's Hall and the schoolroom at the chapel, both places being well filled. After tea a public meeting was held in the chapel, which was crowded to excess in every part. The mayor (W. H. Hill, Esq.), presided, and having delivered a short speech, Mr. Booth made a brief financial statement; and the Rev. W. T. Rosevear referred to his reunion with the church and congregation, to his great pleasure at the clearing off of the debt, and to the flourishing condition of the church, the Sunday-school, and the Mutual Improvement Society. He expressed his very deep and sincere gratitude to the friends who had so nobly acted during the past year. The Rev. C. Vince, of Birmingham, expressed a hope that they would always so worship in that beautiful chapel that it might be a perpetual symbol of their own spiritual position and character. The Rev. Dr. Brock thought the pastor and his congregation might thank God and take courage. There was missionary work to do, the taking of the Gospel to the back slums of the city, and there was nothing to hinder them going into this work earnestly. God's grace, as the invisible power, would be with them, and they would see the results. He was glad for his friend Mr. Rosevear's sake, he was glad for the sake of God in the neighbourhood, and for the sake of the Church, and he wished for them continued prosperity. The Rev. E. H. Delf congratulated Mr. Rosevear and his people, and afterwards referred to his early remembrances of the ministry of Dr. Brock, at Norwich. The usual vote of thanks brought the proceedings to a close.

ROTHERHAM COLLEGE—PRESENTATION TO THE REV. C. C. TYTE, M.A.—On the evening of the 1st inst. a meeting of the students and supporters of the Rotherham College was held at the college, the occasion being the presentation of a handsome testimonial to the Rev. C. C. Tyte, in acknowledgment of his long service as classical tutor. Mr. Robert Leader presided, and introduced the business of the evening by a reference to Mr. Tyte's valuable labours during fourteen years. Though health obliged him to retire from his position as tutor, he was glad that the reverend gentlemen would still retain his pastorate. They had met there that night to say to him in one capacity "Farewell," and in the other capacity "God speed." (Applause.) Mr. G. W. Knox then in the name of the large number of friends, presented Mr. Tyte with a purse of 225*l.* as a token of their heartfelt sympathy and affection. Mr. John Crofts, senior student, presented Mr. Tyte with a large album containing the portraits of his late students, as a memento of their deep gratitude. The Rev. Wm. Crosbie then presented the address, which was very handsomely framed and illuminated. It ran as follows:—

To the Rev. C. C. Tyte, our honoured tutor and dear friend—As former and present students of Rotherham College, who have enjoyed the great advantages of your instruction, so skilfully and wisely

imparted during the nearly nineteen years in which you have been classical and mathematical tutor to the college, we respectfully and affectionately desire that you will accept this address, together with an album containing photographs of all your students, and also with a purse of four hundred guineas contributed by us, and by our friends and yours, as tokens merely of that esteem, gratitude, and love which no words nor gifts of ours could adequately express. Ever cherishing the remembrance of happy associations with you in the past, we pray our Lord God to give you many years of health, honour, and usefulness in the future. We are, gratefully and faithfully, on behalf of your students, R. Leader, Chairman; John Calvert, G Walter Knox, B.Sc., Hon. Secs., Testimonial Committee.

Mr. Crosbie deeply regretted that Mr. Tyte had been obliged to sever his connection with the college through failing health, and he trusted that his health would be restored, and that he would be spared for many many years to the church privileged with his spiritual teaching. Mr. Tyte, in the course of a feeling reply, thanked his friends for their kindness and the honour conferred on him, expressing firm adherence to the principles, religious and ecclesiastical, he had always professed. He had begun by being a combatant under the old Nonconformist flag—(Hear, hear)—and he had lived, and expected to die, under the banner. The more he contemplated it, the more it seemed to him, that as a matter of equity and justice—as a matter of paramount importance to a spiritual love of the people—as a matter of a just and true exposition of the principles that were contained in the holy record, he must leave a protest against the established system of religion. ("Hear, hear," and applause.) The Rev. Dr. Falding expressed his hope that Mr. Tyte's health would be re-established, and that for many years yet there would be good work got out of him. Speaking of the college, he said he would never say anything more about the amalgamation as long as it was of no use whatever to say it—(laughter)—and spoke hopefully of its future. The Rev. David Loxton and Mr. A. Allott also spoke, and the meeting was brought to a close in the usual manner.

The Pastors' College, Metropolitan Tabernacle.—The annual conference—the ninth since the foundation of the Pastors' College—was opened on Monday week by a prayer-meeting at the Tabernacle, at three o'clock, followed by another at seven. Then, the same evening, at seven, there was a public meeting at Vernon Chapel, Pentonville (Mr. Sawday's), where Mr. C. H. Spurgeon presided, and was surrounded by a large number of the students. There was a very crowded attendance, and the proceedings took the form of evangelistic addresses by several of the metropolitan pastors, under the guidance of the chairman. On Tuesday the proceedings commenced at eleven o'clock, in Walworth-road Chapel, when there was a large gathering of present and former students. Mr. Spurgeon presided, and the Revs. G. Rogers, J. A. Spurgeon, Gracey, &c., were on the platform. The chairman made a statement as to the condition of the college, the officers for the ensuing year were appointed, and then Mr. Spurgeon gave an address on "Encouragements in Pastoral Work." He was followed by the Rev. G. D. Evans, who read a paper on "Our Faith in the Cross," and Messrs. Marchant, C. H. Spurgeon, F. H. White, of Chelsea, and Collins took part in the subsequent discussion. This, with singing and prayer, concluded the morning engagements, but at five o'clock there was a *soirée* at the Stockwell Orphanage, when a valuable paper was read by the Rev. G. Rogers, and addresses were given by the tutors. On Wednesday morning the proceedings again commenced at eleven o'clock in Walworth-road Chapel, when three papers were read, on "How to lay hold of careless hearers"; "The Devil"; and "The Union of Christendom"; contributed by Mr. W. Osborne, Mr. E. Compton, and Mr. J. R. Chamberlain respectively. An animated discussion followed. Subsequently, the subscribers to the Pastors' College took tea together in the vestries and lecture-hall of the Tabernacle, and were afterwards hospitably entertained in the lecture-hall by Mr. T. R. Phillips, to an excellent supper. These last meetings were chiefly financial. There are now about seventy students in the Pastors' College, and as many remain only two years, the number who have passed through the curriculum from the commencement, about ten years ago, is already very considerable. The college income is derived chiefly from two sources—the subscriptions at these annual gatherings and the weekly offerings of Mr. Spurgeon's vast congregation—which amounted on Sunday week to about 40*l.*, and which, in fulfilment of a happy idea, are always made to equal in pounds the number of years from the nativity of Christ. Thus, the congregational support last year having been 1,872*l.*, it will this year be 1,873*l.* An additional stimulus to liberality is afforded in connection with this anniversary. At present the studies are carried on in rooms behind the Tabernacle, which are practically underground, and much inconvenience and occasional injury to the health have arisen from the confined and inadequate nature of the accommodation. To meet this evil, and to make due provision for the expanding future, a new college is about to be erected at a cost of 10,000*l.*, and when this is completed the institution will doubtless have received a powerful impetus in its onward career. The amount subscribed last April, on the corresponding occasion to that now recorded, was 1,900*l.*; this year the total will probably be much larger. In a characteristic printed appeal for aid, Mr. Spurgeon says—"The college is my dearest enterprise, and I would earnestly plead its claims now in the time of its need," adding that, if the members of his church feel a desire to commemorate his twentieth year of service, they should "assist to build the new house."

Correspondence.

OPENING OF MUSEUMS, &c., ON SUNDAY.

To the Editor of the Nonconformist.

Sir,—There are so many points in which both sides in this controversy must agree with the admirably fair and candid letter of your correspondent, Mr. Harry, that I think it is but due to him that some one who, like myself, cannot assent to his conclusions should state the reasons for dissenting from them. I undertake to do this as a matter of personal obligation, since the question of opening museums on Sunday is now of such social importance that it demands the consideration of all whose professional duty it is to form and direct public opinion. Unhappily, this is not a question which can be affirmatively answered by religious teachers without some risk of censure if not of odium. But if, as Mr. Harry reminds such, they are in the habit of teaching the labouring classes "that every opponent of free liberty on Sunday should be looked upon as an enemy to the rights of man," they cannot complain if their reward is paid in kind and not in kindness.

The ground on which your correspondent places his objection to opening the museums is precisely that which I should occupy with reason for it. That is to say, his criterion for judging of the law relating to these places is that of utility, and that is mine also. The sole question between us therefore is one of proof. We both want to find out what, in reference to this matter, would be the more beneficial—whether to continue as we are or to modify our Sunday laws. I perfectly agree with him in the opinion that a weekly rest day is necessary, and I should, in any estimate of the causes of our national prosperity, be inclined, with him, to reckon as one of its elements our possession of the Sunday The nation has a perfect right, if it so wills, to declare that no business shall be done, or physical pleasure sought, on that day. But in so legislating Parliament must be careful of not seeming to be partial. It is easy to override a minority, or even a majority, when the demands they make appear to be an invasion of order. The upper classes, from which our legislators are drawn, notoriously violate the principles on which their legislation proceeds. Under the flimsy pretext of being shareholders numbers of fashionable people crowd the Zoological Gardens, while the families of the poor are denied the use of a museum which may be said to be as certainly their own. The anomalies of our social system in regard to the Sunday can doubtless be resolved into the simple fact that the upper classes are wealthy and the lower are poor: whether this be a satisfactory solution of a complex problem I beg permission to doubt.

The assertion that the proposed change would be really beneficial to the classes most concerned is probably not susceptible of proof sufficient to remove the prejudices of those opposed to it. Certainly the conditions under which I write will not allow of my attempting to present such proof, but the following considerations may be taken as suggestive. Assuming that it will be conceded that science and art are educational agencies, and are calculated generally to awaken feelings of wonder and pleasure, we may conclude that they are not less so on Sunday than on any other day. If, therefore, some, who now spend that day in listless folly, or actually in the pursuit of evil, can be induced to spend a portion of their time amongst art treasures, there is a presumption at least that good may be done. It is, of course, admitted that these agencies are only indirectly of moral value; directly, they address themselves to the understanding; but in communicating knowledge they furnish the moral nature with support, and in promoting pure pleasure they increase the capacity for goodness. What is primarily, though not entirely nor chiefly, needed for the extremely gross and thriftless portion of the population is to have their thoughts drawn from themselves and their condition in life, to awaken in them some sense, however slight, of wonder, curiosity, and delight; and these results may be produced by the means of scientific novelties and artistic forms. But besides this, I hold that the promotion of simple and pure pleasure is itself a good thing. I know very well that it is not the immediate end of religion and philanthropy to provide pleasure. Doubtless they have higher aims, unfortunately they have sometimes had lower; but if these higher aims are not defeated by attention to the lower, no wrong is done. The pleasure derived from natural and artistic sources is a very quiet and pure pleasure; it is simple, and its associations rebuke noise and boisterousness. It renders the mind open to other influences, and to higher modes of moral discipline.

There are many other considerations that might be urged on this side of the question besides these two; but it is not necessary to produce an exhaustive argument here; all that is needed is to obtain an unprejudiced hearing for a subject which more than most others excites prejudice. I am inclined to think with your first correspondent that we owe this controversy, like so many others, to the existence of an Established Church. Free Churchmen could never have been so inconsistent as to insist that their religious observance of Sunday should be enforced on the unwilling and anti-Christian under the plea that one day in seven was needed for bodily rest. The spirit of Christianity forbids us to coerce minds unpersuaded of its truth to observe its forms or to spend a day of "enforced idleness." If the whole nation were Christian—if a great majority of the nation were Christian—then the law which provides only for opportunities of religious worship on Sunday would be just; but considering what the nation is, the present arrangement is only doubtfully equitable. It is very unfortunate that the Christian theory of life is not that of the great mass of the people; the duty of the Christian Church is, therefore, to render that theory manifestly practicable and desirable. To do this it must consider the needs of others; it must ask not only what is the best thing to be done, but what is the best thing under the circumstances now existing. It must modify its methods somewhat; it must sometimes break the law in order to keep it, and falsify the letter of the commandment in order to honour its spirit. If it will honestly try to do this, it may come to find in time what those words mean—"The Sabbath was made for man, and not man for the Sabbath."

I am, yours faithfully,

MARK WILKS.

Holloway.

WORK THE PANACEA FOR CHURCH ILLS.

To the Editor of the Nonconformist.

Sir,—As the *Nonconformist* has ever shown itself to be superior to that weak fear of consequences which good folks sometimes affect when flaws in their religious organisations are fearlessly pointed out, I venture to offer a few thoughts of a somewhat self-condemning character. It must be obvious to the most careless observer that the present moment is a very remarkable one in the history of Evangelical religion. Perhaps every age has seemed so to its thoughtful observers, and we know that to multitudes, from the Thessalonian converts downwards, it has ever appeared that *their* era must be the one to usher in the second advent of the Lord.

Allowing all this, there are nevertheless phenomena peculiar to this age which demand special and devout attention. There are being evolved amongst us two very opposite revolutions—the one pointing to ceremonialism and the other to scepticism. On the one hand the Church of Rome, aided and abetted by the Church of England, is sweeping thousands of unreflecting victims into its rapacious maw; and on the other, the materialistic school of English philosophers, and the theologians of Germany, are turning adrift on the dark waters of unbelief the great bulk of the educated intelligence of our large towns and cities. The great probability is, that of all the leading writers of the Press, and the contributors to our current literature, at least ninety per cent. are in full sympathy with Professor Huxley and Dr. Strauss.

And, as might be expected, the influence of these opposite but equally fatal psychological phenomena upon the British Nonconforming Churches is very marked and serious. Our ministry, penetrated through and through by the thoughts of worldly and sceptical *littérateurs*, and exposed by their superior culture to various other pernicious influences of the age, have lost their moral hold upon men, and appear before us as men wearied and jaded, through the utter ineffectualness of their well-poised weapons. Sinners are not converted, and saints are not built up and sanctified—in other words, made more powerful for doing their one work in the world—the suppression of sin.

A Christian community that can hold its own, is counted successful. Our *summum bonum* is peace and plenty—no Church squalls, and no pecuniary deficiency. Now this may be respectable, and according to programme, but it is not the attitude for an aggressive institution like the Church of Christ. A great politico-religious organisation like the Church of England or the Church of Rome may be able to afford to stand still. But not so the true Church. Her very genius is militant. She must advance, or perish—fight, or die.

And this brings me to my point. Why should there not be formed out of the various evangelical Churches a sort of fighting corps, to be composed of picked men, without regard to sect or name? Surely this would relieve the present powerless condition in which we find ourselves. I believe the professional spirit is chargeable with much of our military disgrace. The Divine instructions are not given to an ordained ministry, but to the Church, to preach the Gospel to every creature. And so the first disciples understood them, and each believer went forth everywhere delivering the blessed message, and *multitudes were added to the Church daily.* Why do we allow ourselves to be so gagged and throttled by our systems? What proof have we that if we just followed the original rule, we should not realise the original success? Of what use is machinery if it will not work? A paper-mill is worth nothing if it cannot make paper, and a locomotive is a mere absurdity, however costly and elaborate, if it won't go. And so of our Church machinery. If it is not doing its legitimate work, it is an absurdity, and the more officials there are attending to the various cranks and wheels, the greater the absurdity.

Walk into yonder mansion. Ask to see the library. You have before you a room full of splendid volumes;

works on every subject, and bound in sumptuous russia. Who owns it? Yonder idler whose reading is confined to the *Times* and *Illustrated News*. Enter another and a humbler home. A student sits before you, and by his side are a dozen half-worn-out volumes, and with them he is influencing a hundred thousand minds.

Individual consecration to active service is the one great need. Unions, committees, and the like have sadly hindered our growth. Half our energies are consumed in organising, and the other half goes in working the cumbrous machinery. Would that the earnest men in each section of the Church could rise above their systems, and forgetting all but that Christ died that men might live, go forth, each in his district, and bring together the living Christ and the dying sinner. Only thus can we escape the chill from the surrounding and accumulating icebergs of scepticism, or the fate of the multitudes whose fond gaze upon Sodom has transformed them into pillars of salt. Without this resolute determination to act, it will be worse than useless to heed the lazy call to prayer. "Bring no more vain oblations," is the language of heaven to pious sentimentalists.

Labour is life, 'tis the still water faileth,
Idleness ever despaireth – bewaileth;
Keep the watch wound, for the dark rust assaileth,
Flowers droop and die in the stillness of noon.

A. C.

Imperial Parliament.

INVESTMENT OF CAPITAL IN LAND.

In the House of Lords on Thursday the Marquis of SALISBURY moved for a select committee to inquire into and report upon the facilities afforded by the existing law for the investment of capital in the improvement of land, and to report whether any alteration of the law is requisite in order further to encourage such investment. The existing law, he said, placed landowners under serious disabilities in the application of their money in the improvement of their estates, and the committee he asked for would be able to ascertain what there was in the law to prevent the free application of a landlord's money in the improvement of his estate. It would be open to the committee to make further inquiries, but he held that it was a great mistake to suppose that the law of settlement and of entail operated as a hindrance to the improvement of land. Lord REDESDALE said that there would be no difficulty in landowners employing their money for the improvement of their estates, if they put themselves under the same rules as those established by the Land Companies Act. The Duke of CLEVELAND and Lord NAPIER and ETTRICK supported the motion, while Lord GREY opposed it. Lord GRANVILLE assented to the motion, which was agreed to in a slightly modified form suggested by Lord CAIRNS.

THE NAVY.

In the Commons on Thursday, on going into committee of supply, Mr. BRASSEY moved for a select committee on the condition of the Naval Reserve. He noticed the falling off both in numbers and quality of merchant seamen, and expressed a general approval of the regulations recently issued about the Naval Reserve. But he conceived that there were certain changes which ought to be made in order to augment their efficiency. Mr. LIDDELL seconded the motion. Admiral ERSKINE thought that a larger number of men should be passed through the navy into the reserve. Mr. LUSK objected to putting any obligation on the merchant service to train boys. Mr. SHAW-LEFEVRE disputed Mr. Brassey's view as to the deterioration of the merchant service, either in the number or the quality of seamen, and thought there could be no difficulty in procuring men for well-found ships at good wages. At present the Admiralty had men enough in the navy and the reserve, to man every ship we could send to sea, with 6,000 men to spare. This arose from the smaller number of men required by modern ships. As to naval coast volunteers, arrangements were in progress to constitute them into a second naval reserve, and a great addition to their numbers was anticipated. As to the naval volunteers, there was every disposition to encourage and assist them. After a few words from Mr. BATES, Mr. Brassey withdrew his motion.

Lord HENRY LENNOX then called attention to the Devastation. He said he had no hostility to the type of ship, but there was much uneasiness felt about the Devastation which rendered it necessary that the fullest explanation should be given. If the original designs for her had been adhered to, he did not think she would be unsafe. Sir J. ELPHINSTONE and Mr. G. BENTINCK agreed in asserting that the Devastation could never be used as a sea-going cruiser. Mr. SAMUDA believed that the changes described by Lord Henry Lennox increased the seaworthiness of the ship. Admiral EGERTON approved generally of the design of the ship. Mr. GOSCHEN said that the Devastation had been subjected to more severe professional and scientific trials than any other vessel, with the result of convincing many eminent officers that no other class of ironclads ought to be built. The main purpose of the Devastation was to fight in the Baltic, the Mediterranean, or the Channel. He admitted, however, that she ought to be able to steam across the Atlantic, and if her sea-going qualities were deficient she would be a failure. Of the changes made during the course of her construction, the general result was, that notwithstanding the increase of her weight, her fighting qualities and the accommodation for her men had been improved, and her stability had been raised from forty-five to fifty-six. Sir JOHN HAY made some observations, and the House went into committee of supply, but progress was reported before any vote was taken.

REGULATION OF RAILWAYS.

The consideration of the Railway and Canal Traffic Bill was continued in committee. The powers, functions, salary, tenure of office, &c., of the commissioners and assistant-commissioners were debated, but no change of importance was made in the bill, except the addition of a clause giving the commissioners power to hear disputes as to terminal charges and to decide what is a reasonable sum to be paid for loading, unloading, and like services. The bill was then passed though committee.

THE BUDGET.

On Monday evening the financial statement was made to an audience unusually thin for a Budget night, even on the eve of the Easter recess.

The CHANCELLOR of the EXCHEQUER commenced by remarking how little impression the vicissitudes of the past year—the unfavourable harvest, political disturbances abroad, monetary disturbances at home, strikes, rise in prices, &c.—had left on the revenue of the year. Plunging at once into figures, he first compared the actual expenditure of the year with the grants in the Appropriation Act, the first being 70,714,000*l.*, and the latter 71,881,000*l.*, showing the actual expenditure to be 1,167,000*l.* less than the grant, 599,000*l.* less than the budget estimate, and 776,000*l.* less than the expenditure of 1871-72. Passing to the revenue of the past year, while the budget estimate was 71,846,000*l.*, the actual revenue had risen to 76,608,770*l.*, showing an increase of 4,762,770*l.* The actual expenditure being 70,714,000*l.*, there had been a surplus of incomings over outgoings of 5,895,000*l.* Mr. Lowe went on to give some details of this increase in the revenue. The Customs had risen over the estimate 953,000*l.*; Excise, 2,475,000*l.*; stamps, 247,000*l.*; income-tax, 560,000*l.*; Post Office, 50,000*l.*; and telegraphs, 600,000*l.* In the excise duties, spirits alone stood for an increase of 1,370,000*l.*, the total receipts being 13,600,000*l.*, or an average of 25,000*l.* a-week. There was also an increase of 466,000*l.* in the quantity of malt made. Compared with the revenue of 1871-72 last year's revenue showed an increase of 1,901,000*l.*, although there had been taxes taken off computed to produce 3,240,000*l.* Taking next a comprehensive view of the capital account during the last four years, Mr. Lowe pointed out that the present Government had spent on fortifications and telegraphs, 9,028,000*l.*; on the abolition of purchase, 1,286,000*l.*; on the diminution of debt, 19,680,000*l.*; and had increased the balances in the Exchequer by 7,285,000*l.* In 1869 the debt of the country, founded and unfounded, amounted to 805,480,000*l.*, and it was now 785,800,000*l.*, and of this reduction 6,861,000*l.* had been effected during the past year. Dealing next with the coming year, Mr. Lowe stated the gross expenditure at 71,881,000*l.*, which is an increase of 10,000*l.* on last year. The estimated revenue he put at 76,617,000*l.*, thus distributed:—

Customs	£21,033,000
Excise...	25,747,000
Stamps	10,050,000
Land Tax and House Duty...	2,350,000
Income Tax	7,000,000
Post Office	5,012,000
Telegraphs	1,220,000
Crown Lands...	375,000
Miscellaneous	3,830,000
	£76,617,000

In his estimate the Customs are taken at the same amount as last year, and an increase is expected of 103,000*l.* on stamps, 13,000*l.* in land tax, 192,000*l.* in the Post Office, 205,000*l.* in the telegraph service, and 33,230*l.* miscellaneous. On the other hand there is an estimated decrease of 38,000*l.* and of 500,000*l.* in the income-tax. The spirit revenue is taken at 19,000,000*l.*, and the income-tax is estimated to produce 1,750,000*l.* for every penny in the pound. On the whole, there is a net estimated increase on last year's revenue of 9,230*l.* But compared with the expenditure of the coming year—71,871,000*l.*—there remained a surplus of 4,746,000*l.*; and then came the question, what is to be done with this large sum? The first point which presented itself was the Alabama Indemnity of 3,200,000*l.*, which we are bound to pay in gold at Washington on October next. This he held to belong to the service of the year (at this there was a general cheer); but, nevertheless, it was a charge *sui generis*—not a permanent payment—a payment which if made entirely out of income would interfere with the ordinary finance of the year, and the Government had come to the conclusion that, on the whole, half of it, 1,600,000*l.*, should be paid out of the revenue of the year. The remainder would be provided for by exchequer bonds, but only to be issued in case of an unfavourable condition of finance, which he had no reason to anticipate. There remained 3,146,000*l.* to be dealt with, and the Government thought relief ought first to be applied to cheapening some article which entered largely into the food of the people. Sugar, which, among its other claims on which he expatiated, was "the delight of childhood and the solace of old age," besides being "exceedingly nutritious and wholesome," had the first claim, and he proposed to take off half the present duty. At the present rate the sugar duties would produce this year 3,252,000*l.*, but allowing for the increase of consumption, the loss to the revenue from the reduction would not be more than 1,430,000*l.* There still remained something, and not to keep the House in suspense, Mr. Lowe announced at once that it was proposed to take off a penny of the income-tax—at which there was a general cheer. The loss to the revenue in the current year from this remission would be 1,425,000*l.*, and there would be a further loss to the revenue of 30,000*l.* by extending the exemption for waiters to the hotel-keepers, whose case he had not been able to answer. The combined effect of these reductions will be to reduce the revenue of the year to 73,762,000*l.*, which, compared with the estimated expenditure (including the Alabama payment), 73,471,000*l.*, leaves a working surplus of 291,000*l.* Mr. Lowe concluded his speech, which lasted only an hour and five minutes, by expressing a hope that the country would be of opinion that he had acted fairly and impartially to all interests.

The discussion which followed was more than usually protracted. Mr. WHITE expressed a general satisfaction with the scheme; but his colleague, Mr. FAWCETT, vehemently attacked what he called the cowardly policy of borrowing money with a surplus revenue in hand to pay the Alabama indemnity. Neither did he think the remission of the sugar-duties the most effective mode of relieving consumers, for it would only amount to a farthing in the pound. He advocated a reduction of one-third on all temporary incomes, and the exemption of all incomes under 150*l.* Sir JOHN LUBBOCK also regretted that the Alabama claims had not been paid out of income, and was for omitting the annual ceremony of a budget for four or five years, leaving taxes unaltered, and applying the surpluses to reduction of debt. Colonel Barttelot, Sir G. Jenkinson, Mr. Corrance, Mr. Greene, and Mr. Read joined in complaining of the entire omission of any relief for the agricultural class. Sir W. LAWSON deplored the increase in the spirit duties, which, so far from denoting an increase in the prosperity of the country, meant increased demoralisation and misery. Mr. W. FOWLER spoke in favour of some relief to the railway interest, while Mr. J. B. SMITH and Mr. M'LAREN advocated a larger reduction of debt. Mr. CRAWFORD feared that the Chancellor of the Exchequer had taken too sanguine a view of the revenue of the year, and warned him that serious discontent with the assessment of the income-tax was brewing. Mr. LAING and Mr. MUNTZ thought the budget a good one on the whole, and certain to be popular. Mr. R. Fowler, Mr. Macfie, Mr. Whalley, Mr. Grieve, Mr. Barnett, Mr. A. Herbert, and Mr. Sclater-Booth also made some observations; the CHANCELLOR of the EXCHEQUER replied very briefly, after which the usual formal resolutions were agreed to. The report was fixed for Thursday, the 24th inst.

MISCELLANEOUS.

On Thursday, the House of Commons, after some discussion, read a second time the Seduction Law Amendment Bill. The Metropolitan Building Acts Amendment Bill was discussed, but withdrawn.

On Monday Mr. Fawcett's third bill on the subject of the University of Dublin, was read a first time in the House of Commons, and the second reading is fixed for April 21. Mr. Mitchell Henry will move as an amendment an address to the Crown for a Royal Commission to take the evidence of academic authorities on the question of higher education in Ireland. The O'Donoghue also proposes to move that as the bill merely proposes to abolish tests it fails to establish that educational equality which is vital to the peace and prosperity of Ireland.

The Select Committee of the Lords, to consider the Judicature Bill, consists of the Archbishop of Canterbury, the Lord Chancellor, Lord Ripon, Lord Halifax, the Duke of Bedford, Lord Salisbury, Lord Derby, Lord Grey, Lord Morley, Lord Eversley, Lord Clinton, Lord Redesdale, Lord Chelmsford, Lord Lyveden, Lord Westbury, Lord Romilly, Lord Penrhyn, Lord Colonsay, Lord Cairns, Lord Hatherley, and Lord Blachford.

On Friday, in reply to Sir Charles Wingfield, Lord Enfield stated that Arab dhows, under the French flag, and of which neither owners nor vessels nor cargoes were French, had been in the habit of using French papers to facilitate the traffic of slaves on the east coast of Africa, and that representations had been made to the French Government, through Lord Lyons, on the subject.

Sir George Jenkinson called attention to the evidence taken before the Select Committee on the Euphrates Valley Railway last session, and called upon the Government to take the recommendation of the select committee into their consideration with a view to carrying it out. Sir G. Balfour seconded the motion, while Mr. Dodson said that he preferred a line along the Tigris Valley, but advised the Government not to take the initiative. Mr. Lowe, referring to the report of the committee, contended that Sir George Jenkinson's motion, if carried, would involve a guarantee, and to guarantee a railway in a foreign country was entirely unprecedented. He opposed the line on its merits, since we had very little interest in it, and if anybody was to make it, it should be Turkey. After

some observations from Mr. Eastwick, Mr. Muntz, and Mr. Brand, the motion was, on division, negatived by 103 to 29 votes.

Mr. Serjeant Simon brought the case of Mr. Jencken, a British subject, who in 1869 was assaulted and nearly killed by the populace of Lorca, in Spain, before the House. Lord Enfield began to reply, when the House was counted out at ten minutes past eight o'clock.

On Monday the number of questions and answers was very considerable. Answering an inquiry from Mr. Dixon, Mr. Gladstone said that on reassembling on the 21st inst. the first business would be Mr. Fawcett's Dublin University Bill, and on the Thursday after Mr. Lowe's financial proposals would be taken. It had been intended that Mr. Forster's Bill for amending the Education Act should follow, but Sir M. Lopes's motion on local taxation, which stood for the next Tuesday, would make it necessary for the Government to state their intentions on that subject and probably also to proceed with their proposals for giving effect to those intentions.

In answer to Mr. Pim, the Prime Minister said the Government would not bring in a bill to repeal the Contagious Diseases Acts.

Mr. Read, replying to Lord Elcho, denied that there was any understanding between himself and any other members that the clause in the Landlord and Tenant Bill prohibiting freedom of contract between landlord and tenant shall be withdrawn.

Among other notices given for after Easter, Mr. Stansfeld intimated that on the 1st of May he will introduce a bill to amend the law relating to liability and valuation of property for the purposes of taxation, and will also move for a select committee to inquire into local boundaries, in reference to the question of taxation and administration.

Mr. Plimsoll questioned the President of the Board of Trade about unseaworthy ships, and was himself questioned by the right hon. gentleman as to whether he had said that certain gentlemen at the Board of Trade would give half their fortunes to promote wrecks. If such an assertion had been made, Mr. Fortescue said he must ask—nay, he would demand—the fullest investigation. Mr. Plimsoll denied that he had made any such statement.

In reply to Mr. Stapleton, Mr. Gladstone said that in consequence of the representations of the Spanish Minister, relative to an advertisement in the *Westminster Gazette* inviting subscriptions in aid of the Carlists, Earl Granville had consulted the law officers of the Crown, who stated that as the money was invited as gifts it was not illegal, although contracts to the same effect would be so.

In reply to Mr. McLaren, the Lord Advocate said that he had not forgotten the promise which he made last session that he would take into consideration the whole subject of local rates for erecting and maintaining ecclesiastical buildings in Scotland, with the view of submitting a measure to Parliament. If an opportunity presented itself, he would endeavour to do so.

After the Budget debate on Monday, the House took up the further consideration, in committee, of the Register for Parliamentary and Municipal Elections Bill, when Mr. Lewis moved that it be referred to a select committee, but was beaten by 110 to 38. The House then went into committee, and the two first clauses having been agreed to, the chairman reported progress. The House then proceeded to the consideration of the Railway and Canal Traffic Bill as amended. Sir H. Croft opposed, and was beaten on a division by 103 to 23. After some further discussion the bill as amended was agreed to.

The Lords adjourned on Friday and the Commons on Monday for the Easter recess. Both Houses reassemble on Monday, the 21st inst.

THE SCOTCH SCHOOL BOARD ELECTIONS.

The Education (Scotland) Act of 1870 is now being carried out in its initiatory stage. School board elections (under the ballot) have been going on for weeks, and are now pretty well over. Several have been reported in our columns. Almost all the large towns and most of the rural parishes have elected their boards without turmoil, but not without strong feeling, for the ecclesiastical element has come strongly to the surface—as foam, however, rather than anything more substantial. The boards consist of not less than five nor more than fifteen members. The electors are all persons of lawful age who are rated at 4*l.* and upwards. The vote is cumulative. This was conceived in the interest of minorities, and its effect has been to place Roman Catholic priests at the head of the poll in most of the large towns.

Referring to these elections, the *Bradford Observer* remarks:—

The so-called "religious difficulty" was minimised by the Act; but, as might have been expected, the little that remained of this bone of contention has been made the most of. The leading Presbyterian churches have favoured candidates who professed their faith in "use and wont"—which means, that the Bible should be read and explained, and the Shorter Catechism taught in the national schools. These candidates on the whole have been successful; but their ecclesiastico-theological power as members of the boards is strictly limited. The Act has a conscience clause, in virtue of which any child may be withdrawn by its parents from any instruction in religious subjects; and a time-table specifying the times at which instruction in religious subjects shall be given. These times are at the beginning or the end, or both at the beginning and the end, (but not in the middle) of each meeting of the school for elementary and secular instruction. The time or times must be fixed in the time-table, and children may or may not attend at these times, without being placed at any disadvantage with respect to the secular teaching. There is here no great latitude for denominationalism, and hardly any room for proselytising. These are a few of the salient points of the Scotch Education Act of last session, which is in process of superseding, in these passing days, ever so many old and new Acts bearing upon the subject of education in Scotland. Another feature of the Act might be noticed—namely, its compulsory clause. Every child between the ages of five and thirteen must be taught reading, writing, and arithmetic; and if a parent is unable to pay the school fees, the parochial board of his parish will pay them for him out of the poor-rates. As we have said, the transition from the venerable old to the untried new is taking place with the precision of clockwork; and if not without strong feeling, at least not with any of its unseemly manifestations. A remarkable revolution will have been completed within four months of the present date.

At Aberdeen, out of six Secularist or Separatist candidates, only Professor Bain is returned. The eight who were leagued together for the Bible in the schools, as against the Separatists, are all returned, with the bishop (Scottish Episcopal Church), the Roman Catholic priest, Dr. Macgillivray, an ardent anti-Romanist, and an Independent member, making thirteen in all. The *Free Press* of that city remarks that "32,269 votes, or about 51 per cent. of the number polled, return eight religious instruction members; 13,188, or 21 per cent., return one Separatist member; 12,279, or 19½ per cent., return two Bible members; and 5,497, or 8½ per cent., return two 'independent' members. The religious instruction party have got in more than their proper share of members; the Separatists have got too few, the Bible party have obtained about their proper proportion, while the Episcopalians and Catholics have got too much representation. The Separatists put up too many candidates. The total number of votes they polled, 13,188, exceeds the number recorded for the five lowest successful candidates. As it is the Separatists have carried only one, the great proportion of the votes being practically thrown away. Taking the candidates returned, it is found that each of the eight religious instruction members represents 4,034 votes, the Separatist member represents 13,188, the two Bible members 6140 each, and the Episcopalian and Catholic members 2,748 each. The result is thus a curious and not altogether satisfactory one, but it is only what the cumulative vote and the uncertainty that existed as to the strength of the relative parties might have been expected to produce."

The *Scotsman* reports that the newly-elected school boards in Scotland are already beginning to engage in premonitory skirmishing on the religious difficulty, the first notes of battle in this holy war coming from Galloway. At the first meeting of the Troqueer Board a motion to open the proceedings with prayer was carried in spite of the protests of the Roman Catholic member and another.

ORPHAN WORKING SCHOOL.

The 115th anniversary festival of this well-known and flourishing institution was held last Thursday evening, at the London Tavern, when some 140 ladies and gentlemen sat down to dinner, under the presidency of Mr. Alfred T. Chapman, who took the chair in the unavoidable absence of Mr. George Hanbury. Among the gentlemen present we noticed the Revs. Dr. Parker, J. Kirkman, W. G. Lewis, and Jesse Hobson; and Messrs. J. and S. Kemp-Welch, W. H. Wills, Charles Tyler, Chatfeild Clarke, G. H. Powell, Warren Hall, Edgar Waugh, E. T. and J. Sturge, J. W. Sheriff, W. S. Gard, Arthur Gunn, E. Homan, Bickerstaff, Kershaw, Leckie, and Measom. The speeches which followed were all commendably brief and to the point. After the usual loyal and patriotic toasts had been duly honoured, as also one to the Corporation and the Livery Companies of the City of London, who had handsomely contributed to the funds of the charity, the scholars, as usual on these occasions, entered the room and marched round it in procession, eliciting marked admiration by their healthy appearance, and their cheerful and intelligent countenances. They then united in singing Dr. Cooke's glee, "Hark, the lark," which, with their young fresh voices, they gave with a correctness and precision that elicited an *encore*. The chairman then gave the toast of the evening, "The Charity and its Officers," expressing the gratification with which on a recent visit to the institution, he had inspected its arrangements, and observed its business-like management. Among other things he mentioned that the committee is in the habit of meeting weekly, at 7.45 a.m., all the year round. The chairman powerfully urged the claims of the charity, and concluded his speech amidst loud cheers, which were succeeded by "one cheer more for Mr. Soul," and "one for the boys and girls." The list of donations and annual subscriptions was then announced, and, with some supplementary contributions made during the evening, amounted to the magnificent sum of 3,500*l.* The treasurer, Mr. J. Kemp-Welch, then proposed the health of the chairman, who in his turn proposed that of "the ministers who had preached for the charity," suggesting that, as we were likely to have an "Hospital Sunday," we might perhaps have an "Orphan-school Sunday" also. The Rev W. G. Lewis, in acknowledging the toast, observed that he and his brethren found their reward in their work, but he thought it a weak point in their system that it afforded them so few opportunities of urging the claims of this and similar institutions. He concluded by proposing the health of the indefatigable and honoured secretary, Mr. Soul, who in responding said that it was thirty-four years since he had begun to labour in the cause, and that the contributions at their first dinner amounted to 25*l.* Those on the present occasion, however, amounted to nearly double the sum received on any previous occasion. The health of the ladies and the stewards having been proposed and duly honoured, the proceedings terminated at an early hour. The musical arrangements materially contributed to the enjoyment of the evening.

Epitome of News.

Her Majesty, accompanied by the Princess Beatrice, paid her promised visit to the East-end on Wednesday. There were but two carriages drawn by four horses, which moved rapidly through the streets, which, particularly from the Angel, Islington, were densely lined with people. In Hackney there was a considerable display of flags and banners. A pavilion had been erected in the Victoria Park, where the Queen received the address from the vestries through Mr. Charles Reed and Mr. Holms, the members for the borough, and accepted a large bouquet from Miss Reed. Everywhere the Queen was received with affectionate loyalty and respect. In a reply to the address since published, Her Majesty returns her sincere thanks to the industrious and loyal community of the East-end for the welcome she received. The Queen also gratefully acknowledges the reference in the address to the deep interest taken by the late Prince Consort in everything which concerned the health, the enjoyment, and the homes of the poorer classes—an interest which Her Majesty heartily shared, and one that never ceased to occupy a foremost place in her thoughts. Mr. C. Reed, M.P., the senior member for Hackney, has received a letter from the Home Secretary, conveying Her Majesty's great gratification at the enthusiasm, loyalty, and order displayed on Wednesday. The Queen, it is added, was extremely pleased with what she saw on the occasion of her visit to the East-end.

The Queen's birthday will be kept this year on May 24, the real anniversary.

The Bishop of Winchester preached before the Queen in the private chapel, Windsor Castle, on Sunday. Her Majesty, accompanied by Princess Beatrice, will leave Windsor for Osborne on Friday.

Last Thursday Mr. Holman Hunt submitted for Her Majesty's inspection the great picture of "The Shadow of Death," which has exclusively occupied his time during the last four years. It will not be exhibited for some months to come. Mr. Holman Hunt returns to Palestine immediately, and it is probable that the result of his long labour may be submitted for public criticism in November next.

The Prince of Wales, attended by Major-General Probyn, returned to Marlborough House on Saturday from Melton Mowbray. On Sunday the prince and princess attended Divine service at the Chapel Royal, St. James's. The sermon was preached by the Archbishop of Canterbury from Hebrews ii. 9, "That he by grace of God should taste death for every man."

The Prince and Princess of Wales dined with Mr. and Mrs. Gladstone on Saturday. Later in the evening Mrs. Gladstone had a small and early party to meet their royal highnesses.

The Duke of Edinburgh has gone on to the continent.

The *Gazette* announces that the Queen has been pleased to create a Constitution for the province of Griqualand West, and to appoint Mr. Richard Southey, C.M.G., to be Lieutenant-Governor thereof.

The Royal Geographical Society are sending out a testimonial tea and coffee service to Dr. Kirk, of Zanzibar, in recognition of his services to science.

Baroness Burdett Coutts has presented the Corporation of London with two pieces of land near Columbia Market, the gift being intended as an aid in developing the scheme of East-end fish supply. At the same time the Eastern Counties Railway Company have most inopportunely raised their rates of carriage fifty per cent.

According to Mr. Alderman Abel Heywood, the cost of the new Manchester Town Hall will be 800,000*l.*, fully 50,000*l.* beyond the original estimate.

Under the auspices of the Society for Improving the Condition of the Labouring Classes three tenements in Seven Dials were on Thursday reopened after having been put in a state of thorough repair. The Earl of Shaftesbury, Lord Eliot, the Hon. William Vernon, and the Rev. Canon Nesbit were present.

A meeting of the electors of Kilmarnock has passed a strong vote of censure on their representative, Mr. Bouverie, for his recent factious opposition to the Government, and a committee has been appointed to look out for a Liberal candidate to contest the seat.

A meeting of Irvingite Revivalists took place in Exeter Hall on Thursday evening. The spokesman was Mr. Wells, whose statement that the twelve Apostles of the present day, whose messenger he

was, were endowed with the same powers and rights of evidence as those possessed by the Apostles of old, was received with great hissing from a considerable number of the audience. Discussion was declined, and the retirement of Mr. Wells and his friends was followed by a scene of confusion.

Mr. Justice Lawson, who has been presiding in the Crown Court at the Belfast Assizes, on Friday passed sentence upon nearly fifty persons convicted of participation in the riots of August last. Two men, who had taken part in the wrecking of a house, with violence, were each ordered to be kept in penal servitude for ten years; while a man who had turned some people out of their house is to receive seven years of the like punishment. The others were sentenced to terms of imprisonment varying from two years to two months, with hard labour in each case.

A gentleman named Pitcher, who states that he has had experience in the United States in the raising and moving of houses, has offered his services to the Metropolitan Board of Works for the removal of Northumberland House to another site.

The *Pall Mall Gazette* states that a marriage will take place between Mr. Charles Roundell and Miss Julia Tollemache, elder daughter of Mr. Wilbraham Tollemache, of Dorford Hall, Cheshire.

FOREIGN MISCELLANY.

In the Parliament of the Canadian Dominion the Pacific Railway Bill has passed its second reading by a majority of 51 votes.

The Electoral Reform Bill in Austria, by which direct elections to the Reichsrath are substituted for the choice of Deputies by the various Diets, has received the sanction of the Emperor.

The Hon. Neal Dow has sailed from Portland, United States, on a visit to England, and may be expected to address public meetings in various parts of the United Kingdom, on the present state and operation of the Maine liquor laws in the United States.

EMIGRATION TO AUSTRALIA.—A sum of 50,000*l.*, in aid of emigration to New South Wales, has been voted by the Parliament of that colony, and the Parliament of South Australia is being urged by the Adelaide Chamber of Commerce to render assistance for the same purpose.

GERMAN UNITY.—Another step in the process of the unification of Germany was taken yesterday in the Reichstag by the adoption of Herr Lasker's motion for extending the imperial jurisdiction to the whole criminal and civil courts of the Federation. This motion had previously been resisted on account of the opposition, now overcome, of Bavaria, Wurtemberg, and Saxony.

SLAVERY IN CUBA.—The Cuban "emancipados," numbering about 10,000, have, it is said, been granted their full freedom by the Spanish Government. They consist of the slaves and descendants of slaves, landed from captured slavers. By an international treaty they were nominally free, being let out by the State for terms of years, but in reality they were slaves of the worst class—"slaves without an owner."

THE HEALTH OF THE POPE.—We hear from Rome that the physicians have for the present forbidden the Pope to leave his room as a simple measure of precaution, owing to a severe cold. The Grand Duke Wladimir was, on Saturday, however, received by the Pope in his bedroom, and had an interview of more than half an hour, when his highness expressed the most friendly sentiments on the part of the Czar towards the Pope personally.

The SUEZ CANAL is once more becoming the occasion of disagreement and bad feeling. The claim of the company to raise the tolls at their own option is disputed, and the question has been brought before the Sultan of Turkey. M. de Lesseps charges England with attempting to destroy the prospects of the canal. The truth seems to amount to this, that Sir Henry Bulwer, in concert with Italy and Austria, has addressed a note to the Porte, requesting that the company should return to the old system of payments. The Sultan has not yet given his decision.

DRAWN FROM THE GRAVE.—A terrible misfortune was on the point of occurring three days back at Vosseghem, in Belgium. A respectable farmer, after a long illness, was pronounced to be dead, and all the preparations were made for his interment. At the moment when the undertaker was about to screw down the coffin the eldest son wished to give a last kiss to his father, and just as he was about to do so he saw the eyes of the supposed corpse open. The excitement was, of course, extreme, and the patient was immediately put into bed and a doctor sent for. The patient seems to have had an attack of that dreadful affection, catalepsy, which so closely resembles death. When the last account left, he had not recovered consciousness and only his eyes give signs of life, his features remaining in absolute immobility.

THE KHIVA EXPEDITION.—The various brigades of the Russian troops have now started on their long expedition. The infantry column, consisting of a detachment of Cossacks, which was despatched during January to the Atrek River to prevent the passage of Turkoman robbers, came, on the 22nd of February, upon a numerous band of Turkoman cavalry. The Cossacks attacked them late in the evening, and several Turkomans were killed and wounded. The Russians had one Cossack wounded and they captured 430 camels. According to the *Nord*, the Khan of Khiva, alarmed at the advance of the Russians, is preparing to deliver up the imprisoned Muscovites who have been detained in his territory; but it is deemed certain that the Czar's Government will not be appeased by this proceeding. The Russian press—notably the semi-official *Golos* and *Moscow Gazette*—continue to demand the permanent acquisition of Khiva.

ATTEMPT TO KILL FATHER GAVAZZI.—The *Swiss Times* reports that Father Gavazzi was preaching on the suppression of religious corporations on Tuesday evening in Rome when two men, one of them a tailor from Faenza, thirty years of age, and the other a Roman student eighteen years of age, were discovered in the act of firing a large bombshell full of powder and iron on the door of the evangelical chapel in Via del Corallo. The two miscreants, taken in the act by the guards of the Questura, were arrested before they could accomplish their infernal design. It was indeed most fortunate the bomb did not explode, or it must have caused great damage, the room being full of people. The arrested men were immediately given up to the Procuratore del Ré, to whom also was delivered the sequestered bomb. The above-mentioned student had been arrested before for injuries to the Arms of Savoy, and for having taken part in a demonstration on the death of a Pontifical gendarme.

THE DUC D'AUMALE AT THE ACADEMY.—Henri d'Orleans, the Duc d'Aumale, delivered his inaugural address before the French Academy on Thursday afternoon. Following the recognised usage, he pronounced an eloquent eulogy on the late Count Montalembert, to whose chair he has been elected. The feature of the address was the evident sympathy of the speaker with the well-known clerical views of his illustrious predecessor. It abounded, however, in significant political allusions, some of them very complimentary to English institutions, and not the least touching those in which well-earned compliments are paid to M. Thiers and M. Guizot, who accompanied the Royal Academician. In conclusion the duke said:—"At a time of discouragement in the 15th century the King of France was dethroned, and replaced in Paris by a stranger, and when all the scourges of war devastated France, one of my ancestors, a cadet of the royal race, gave as a rallying cry to a comrade this one word, 'Hope.' Montalembert did not know the supreme griefs which have overtaken France. He died without knowing that the unity of his country was to receive such a blow. Had he survived he would have repeated the cry which the Bourbon raised the day after Agincourt, the cry of the Christian and the Frenchman—'Hope.'" The duke gave a dinner on Saturday to twenty-six Academicians and other guests. M. Thiers was expected to attend, but excused himself.

NOTANDA.

The sad loss of life by the wreck of the Atlantic has seldom been equalled since, one summer morning in 1782, the Royal George went down with near a thousand souls off Portsmouth. When the Kent, East Indiaman, took fire in the Bay of Biscay, March 1, 1825; of the 637 on board, 554 were saved. Of the 131 who were in the Amphitrite, wrecked off Boulogne in Aug., 1833, but three escaped, the lost being nearly all female convicts. Thirty-two years this month the steamer President left New York for England, and of ship and passengers, amongst whom was Lord William Lennox, nothing more was ever heard. In Aug., 1848, shortly after leaving Liverpool, the Ocean Monarch, emigrant ship, took fire off Ormo's Head, 178 out of 390 on board being lost. When the West Indian mail steamer Amazon was burnt in the Bay of Biscay, Jan. 1852, there went down in the vessel 102, while fifty-nine escaped. Near the Cape of Good Hope in Feb., 1852, the steam transport Birkenhead was wrecked, and but 194 of the 630 on board were saved. Yet British soldiers were there, and died at their posts, those rescued—thanks to the heroism of discipline—not consisting principally of men. In Jan., 1856, the Pacific, steamer, with 186 souls, left Liverpool. She, too, was heard of never more. The Austria, screw steamship, took fire Dec. 13, 1858, and 461 of 523 on board were lost. Many will remember how, in Oct., 1859, the Royal Charter when in sight of home struck the iron-bound Anglesey coast, and 459 persons perished. Within more general remembrance will be the loss of the London, fresher still that of the Captain, again more recent the Northfleet, culminating in the catastrophe the full particulars of which have yet to come to hand.

With "Anglicanus" as dean, and the author of "Westward Ho!" as canon, Broad Church would seem to be converging on Westminster. In connection with the subject it may be of interest to note that a writer in *Temple Bar* claims Erasmus as the first Broad Churchman. Another pen sketching the career of the venerable Bishop of St. David's, designates him "the staunchest and most advanced of Broad Churchmen," placing him on a higher level than even Dr. Arnold, the commonly attributed pioneer, if not founder, of the school. The name "Broad Church" is supposed to have been first given the party, now so named, in an article in the *Edinburgh Review* in 1853, written by Mr. Conybeare. Broad, however, as signifying comprehension, distinct from religious associations, was in use long previous, for a Parliamentary crisis taking place in November, 1741, a Ministry was formed on coalition principles, popularly known as the Broad Bottom Administration.

Mr. Mitchell Henry, who, when he contested Woodstock in 1865, and was at the bottom of the poll for Manchester in 1868, had the reputation of being by no means an advanced Liberal, as popular member for Galway appears quite a different individual, and by his pronounced support of the Home Rule movement was fairly open to the charge of the *Times* that he is more Irish than the Irish. Mr. Henry, however, explains that though born in England, his parents on both sides were from Erin, to which he might have added that having married an Irish lady, a descendant of the first Earl of Carberry, the motto of whose family is *Libertas*, and being a landlord and J.P. for county Galway, he lacks little that is necessary in a Celtic representative. Nevertheless Mr. Henry is still closely connected with the oppressor—England. His father was for some time M.P. for South Lancashire, while his elder brother, Mr. J. Snowden Henry, is Conservative member for the south-east division of the same county, seeming, by the way, to take more to the Thistle than the Shamrock, having a seat north of the Tweed, and holding a command in the Scottish Borderers. Moreover, Mr. Mitchell Henry, though now a partner in the firm of A. S. Henry and Co., is one of the few medical representatives in the House, and some time surgeon and lecturer on medical jurisprudence of the Middlesex Hospital, afterwards a consulting surgeon in London, still entitled, if he choose, to sign himself F.R.C.S.E. Born in 1826, the now fervid Home Rule advocate has certainly had a career of some singularity, and holding Protestant opinions, his prominent position in the vanguard of Irish ultras, and popularity as M.P. in a Catholic constituency, is altogether strangely unique.

Mr. Algernon Charles Swinburne, who, under the general title of "Diræ," is contributing a series of sonnets of a political character to the *Examiner*, is by no means the first poet of standing who has sought audience of newspaper readers. Soon after the *coup d'état* the Laureate, under the *nom de plume* of "Merlin," contributed three patriotic lyrics—"Britons, guard your own," "Hands all Round," and the "Third of February, 1852,"—to the same journal, and the latter has recently been published in the library edition of Mr. Tennyson's works. The famous "Charge of the Light Brigade," likewise first appeared in the *Times*, and we believe *Punch* in earlier days was sometimes favoured with a satiric ode from a similar source. Eight of Mr. Swinburne's sonnets are to refer to Napoleon III., and it is somewhat strange that three poets of such diverse schools as Browning, Tennyson, and Swinburne, should have tuned their lyre adverse to the founder of the Third Empire.

The 4th inst. was a saint's day which both by Nonconformist and Churchman is not unworthy notice. That of St. Ambrose, who so long as time endures, will be known as the composer of that noble hymn, *Te Deum*, which, if it were possible to lose, would be mourned alike in church and conventicle. The occasion of its composition also lends it additional interest, for it is recorded that it was inspired by the baptism of St. Augustine, whom St. Ambrose converted. Dying in 397, at the early age of fifty seven, the Archbishop of Milan is otherwise of worthy memory, having the courage to rebuke the homicide Theodosius when about to enter the cathedral, and keeping him from the offices of the Church till long after he gave good evidence of repentance. It is to be feared that nineteenth-century prelates seldom take St. Ambrose as their model.

The education debate in the Wesleyan Conference served to show that a considerable and weighty section in the connexion had left the old lines of the constitution, and thrown in their lot with the Liberal party. Without surprise, therefore, it will be learned that the leaders of the new departure, the importance of which can be scarcely over-estimated, have subscribed considerable capital, so much as 7,000*l.* is spoken of, to establish a journal to advocate their—in Wesleydom—novel principles. The *Watchman's* Conservatism, and in some respects veritable Toryism, is naturally quite at variance with modern progress, and those who believe therein, times having greatly altered since the organ of the connexion first appeared in January, 1835. The *Methodist Recorder*, though considerably younger and less inclined to rest and be thankful, is yet tinged by the same influence as its more venerable contemporary, and is far behind modern Wesleyanism. There is, therefore, ample scope for the new journal, and considering the numbers who own allegiance to the Methodist body, it ought to prosper without seriously interfering with its Conservative contemporaries, advocating, though from a different standpoint, the same interest.

Pecuniary considerations not necessitating it, Lord Lytton's literary industry was wonderful. "Kenelm Chillingly" is as yet scarcely out, when it transpires that another fiction from the same facile brain is left, and in addition a play treating of the old classic days of Rome—the author's ability to delineate which "The Last Days of Pompeii" abundantly testifies—entitled, "The Captive."

B.

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The Nonconformist.
WEDNESDAY, APRIL 9, 1873.

SUMMARY.

Both Houses of Parliament have adjourned for their fortnight's holiday. During the past week legislative proceedings have been very dull, the Budget speech and debate included; and on Friday all the efforts to keep a House in the Commons failed. The Government have, however, succeeded in getting their bill for the better regulation of railways through committee, and many hours have been spent in discussing the question of our naval reserve, and the best type of our ships of war of the future. Lord Salisbury has obtained a select committee to inquire into the facilities afforded by the existing law for the investment of capital in the improvement of land, and to report whether any alteration of the law is requisite in order further to encourage such investment. This may be regarded as an attempt to forestal and restrict the bearings of that land question which "looms in the distance." Indeed, the matter is considered important enough to have warranted a meeting of the Conservative party at the Carlton Club, to consider what course should be taken relative to the English Tenant Right Bill of Mr. Howard and Mr. Clare Read. It seems to have been decided to support it provided its most operative clause — that which prevents tenants from contracting themselves out of the provisions of the measure —should be expunged, and the bill be referred to a select committee. These movements of the Opposition indicate a fear that before a general election, the Government will make a bid for the support of the farmers by some comprehensive proposals affecting the land laws. It would not do for the Conservatives at such a juncture to forfeit their claim to be "the farmers' friends." So they intend to take time by the forelock.

The terrible shipwreck of the Atlantic, a first-class steamer of the White Star line, which was lost just outside the harbour of Halifax, has been the painful topic of the week. Happily, the loss of life has not been so great as was at first supposed. But out of 938 souls on board, 506 perished on the fatal night of Tuesday, the 1st inst., most of them in their berths. More persons might have been saved, but for the sudden heeling over and sinking of the vessel ten minutes after striking the rocks off Meagher's Head, the ship's rigging alone being above water, in which numbers took refuge and were rescued as the morning dawned. Most of the steerage passengers who escaped have arrived at Boston, where they have been hospitably received. An investigation into this dire catastrophe has been promptly ordered by the Government of the Canadian Dominion, and from the evidence already given it appears that the Atlantic went out of her course and made for Halifax, owing to a short supply of coals and stores; that though the vessel was off the iron-bound coast of Nova Scotia, the officers on watch were very remiss in keeping a look-out, and in neglecting the warnings of experienced sailors; and that Captain Williams, who was rescued from the rigging, was unaware of the actual position of his steamer till she struck. Such proofs of culpable negligence on board a first-class vessel carrying nearly a thousand persons are a startling revelation. Those who were happily saved had a narrow escape from drowning on the slippery rocks, with a rising tide and heavy sea, and not a few thus placed perished of cold or delirium in sight of the shore. Such calamities, on however large a scale, do not seem to have a very deterrent effect, for the White Star steamer which left Liverpool on Friday carried out a full complement of saloon and steerage passengers.

There has been a remarkable electoral contest in Tyrone, a county of Ulster where territorial influence has hitherto been undisputed. Against Mr. Corry, the landlord's candidate, the tenant-farmers put up Mr. Macartney to represent their views. The struggle was severe, though carried on without disorder under the ballot. The polling on Monday resulted in the return of Mr. Corry, though only by a majority of 36; his tenant-right antagonist polling no less than 3103 votes. This movement on part of the Irish farmers is highly significant.

The incidents connected with the arrest of the supposed forgers of the American bonds, which were palmed upon the Bank of England to the amount of 70,000*l.*, show that our police can on some occasions exhibit great activity and sagacity. Through their judicious arrangements, Macdonnell was arrested at New York, Warren at Cuba, and Bidwell at Edinburgh—the latter by means of the Masonic wiles of a local detective. The case of Warren has almost led to an international question. He is an American citizen, and our Government could have no legal right to claim him as their prisoner at Cuba. Better that a criminal should escape, than a dangerous precedent be set—is the spirit of the New York press. But the President does not sympathise with such jealousies, and has given the Spanish Government full permission to surrender the prisoner into the hands of British officers.

The foreign news of the week is not specially noteworthy. The French National Assembly has adjourned for a six weeks' holiday, and before it reassembles some eight or ten elections to fill up vacancies will have helped to indicate afresh the opinion of the country as to the Government of M. Thiers and the stability of the Republic.—Comparative quiet prevails in Spain, where the atrocities of the Carlists in the small towns and villages of the north are rousing popular feeeling against their cause. Sensational and fabricated reports of disturbances and anarchy which do not really exist are freely sent by telegraph to further partisan objects. The mass of the Spanish people is clearly bad material for revolutionary purposes, and for the present the new Republic is in no danger.—The Czar's troops have entered seriously upon their arduous campaign against the Khan of Khiva, American correspondents being allowed, as an exclusive favour, to accompany the expedition. The Russian press with one accord demand that the Khanate, if conquered, shall be permanently retained.

EASTER.

Easter is close at hand, with its brief holiday and its biting breath. To the warm blood and full pulsations of youth, the rigour of winter characterising the dawn of spring, renders the holiday season scarcely less welcome than balmy breezes from the west and bright sunshine overhead would have done. The country walk or ride, with suitable companions, the glow of health which comes from sturdy resistance to the shrewdness of the atmosphere, the appetite which waits upon exercise, and the rest which the mind feels in change of occupation, rather enhance the enjoyment of a temporary cessation from the steady work which has filled up the space between Christmas-tide and Easter. But alas for the elderly, the ailing, and the weak! North-easterly winds deprive their holiday of its genial charm. Their bones are racked with rheumatic pains; their limbs are feeble; their will loses its elasticity; repose, the great and almost sole expectation of those of advanced years, is rendered all but impossible by the angry activity of wintry winds. Nevertheless, such as the season may be, it is a welcome diversion. It is always looked forward to by the busy with longing anticipation. It confers good even in its disappointment. It has its pleasures, however shaded they may be by disagreeable accompaniments. It brings change to our strained faculties. In a word—a word, too, equally understood by people of all ages—it ushers in a much desired holiday.

We do not propose to speak of Easter amusements. We shall regard the season chiefly in its relation to Parliamentary business. It marks the end of the first stage of the session, and, in doing so, suggests a review of the past, and a forecast of the future. The present Easter holidays—for the House of Commons adjourned for them on Monday night—overtake the political world at a period of unusual languor. It is not difficult to account for the fact. Four sessions of over-strained labour have done much to exhaust the elasticity which characterised legislation when Parliament first assembled. Moreover, we have recently had a Ministerial crisis — the resignation of one Cabinet, a refusal to constitute another, and a resumption of office by those who had surrendered it. The break thereby established in the continuity of legislative work, although it appreciably diminished the burden of Parliamentary duty, increased the wear-and-tear of Parliamentary anxiety. We have reached Easter, and have but few results, at least of a positive kind, to show for our exertions. The time, however, cannot be looked upon as utterly wasted. The negative conclusions arrived at during the early stage of the session are, perhaps, as valuable as the substantial victories gained by Liberalism in the same space of the foregoing sessions of the present Parliament. It cannot be well boasted that much has been done, but it can be affirmed without hesitation that a great possibility of future evil has been undone.

The interval between the opening of the present session and the commencement of the Easter holidays, has been characterised by one event of incalculable importance; to wit—the rejection of the Irish University Bill of Her Majesty's Government. It has been like the throwing overboard of a cumbrous and dangerous deck-load. The pledges of honour given by Mr. Gladstone to the Roman Catholic population of Ireland, that he would attempt to redress what he regarded as the educational grievance under which they laboured, pressed heavily upon the anticipations of the Liberal party by which he was supported. Those pledges, renewed once and again in language which excited widespread distrust, weighed upon the spirit of Liberalism in England and Scotland with unceasing heaviness. The doctrine of religious equality, assented to at the last general election by a large majority of the constituent bodies, appeared to be in danger; not on account of any treachery in the Prime Minister, but solely in consequence of his generous misinterpretation of the limits by which the principle is necessarily bounded. It has been our task again and again to point out that equality of religious rights before the law is something very different from the indulgence of religious preferences by the law; that it will admit of nothing exclusive in the privileges

which it confers; that it will accept of no dictation from denominational bodies; that it demands for all, and all equally, "a clear stage and no favour."

We are happy in being able to believe that Parliament rightly appreciates the true meaning and force of the doctrine thus defined. Two dangers have been surmounted—that of concurrent endowment, and that of sacerdotal dictation. We enter upon a short interval of rest under a satisfactory conviction that all attempts to reconcile the irreconcileable have been proved to be futile. The promise of Her Majesty's Government to do their utmost to pass Mr. Fawcett's Bill for the abolition of all religious tests in Trinity College, Dublin, seals the surrender of the more ambitious attempts to yield up to a Roman Catholic hierarchy powers which we should not think of extending to the chiefs of any Protestant denomination. This load, at least, is off our hearts, and we do not think the time spent in getting rid of it can be justly looked upon as wasted.

And now, as to the future of the session, it is not permitted us to speak with the same confidence. We do not doubt the sincerity of Her Majesty's Ministers, but we are somewhat fearful that their energy and pluck have been impaired by recent events. Two projects of reform lie before them—the one affecting local taxation, the other comprising an amendment of the Elementary Education Act. We are afraid that neither of these projects will exhibit, to its full extent, the "courage of conviction." We somewhat doubt, moreover, whether that courage on the part of the Ministry will evoke trustful and triumphant support on the part of the House of Commons. The *morale* of the situation has been greatly enfeebled. The Liberalism which distinguished the last four years has lost much of its momentum. We scarcely anticipate fresh defeats for the Government before the end of the session, but we greatly fear that the absence of defeat will result from an instinctive avoidance of everything in the shape of heroic enterprise. The present session is likely enough to be a comparatively unproductive one, but nothing can deprive the existing Parliament of the credit of having mainly and honourably fulfilled its mission.

THE BUDGET.

THE Chancellor of the Exchequer, said an hon. member on Monday night, is "on the apex of prosperity." This is true. Mr. Lowe has had to deal with what Dr. Johnson would have called "a potentiality of riches," which even that lucky Chancellor, Mr. Prosperity Robinson, never dreamt of. Last year's increase sprung out of decrease—the reduction of the public burdens only seemed to give a new start to the revenue. Mr. Lowe's modest estimates have been so enormously exceeded, that caricaturists represent him, we dare say unjustly, as taking away with one hand, that he may have to give more bountifully with the other. But the keenest opponents of the right hon. gentleman must admit that, even from the giddy height of an overwhelming revenue and an almost unexampled surplus, Mr. Lowe has sent forth a reasonable and popular Budget, which reflects credit on himself, and is a monument of the good sense and fairness of Mr. Gladstone's Cabinet, the members of which, according to report, have had much to do in giving it the final shape.

Mr. Lowe was able to make his welcome statement on Monday night in one of the briefest of financial speeches on record—his exposition occupying little more than an hour. This was due not only to his own power of compression, but to the simplicity as well as magnitude of the totals with which he had to deal. Complex budgets are a thing of the past—so few and yet so prolific are the chief sources of the national income. A revenue of 76,608,770*l.*, and an actual expenditure of 70,714,000*l.*, leaves a surplus of incomings over outgoings of 5,895,000*l.*, notwithstanding a remission of taxation last April estimated at 3,240,000*l.*, and a reduction of the public debt to the extent of nearly 6,861,000*l.* This is indeed a wonderful proof of the elasticity of the resources of the nation. The Chancellor's estimates for 1873-4 are not condemned as excessive by any of his critics, and as his fault has generally been on the other side, we may conclude that he has not now rushed into an extreme of sanguine liberality. With a probable income of nearly the same amount as last year, and an estimated expenditure somewhat exceeding that of 1872, the Chancellor of the Exchequer has deemed it quite safe to remit taxes to the extent of nearly three millions, after providing for the payment of a moiety of the Alabama Indemnity, say 1,600,000*l.*, out of the revenue of the year. The sugar-duties are to be reduced by one-half, one penny in the pound of the income-tax is surrendered, and the tax on the servants of hotel-keepers is to be remitted. The estimated loss thus incurred is as follows:—

Reduction of sugar-duties	£1,143,000
,, income-tax	1,425,000
Abatement of excise duty	30,000
	£2,598,000

These remissions are welcome enough. Whether they are theoretically the most desirable is open to question. It is quite possible that a reduction of the taxes on locomotion, which would have been a boon to railway passengers, and a stimulus to directors to run third-class trains more frequently, would in proportion be a greater boon to the working classes than a reduction of the sugar-duties. Mr. Lowe's arrangement as to the article which he describes as "the delight of childhood and the solace of old age" makes a difference of only a farthing in the pound, and as sugar is not a profitable commodity to grocers, the reduction may be absorbed without reaching the general public. Nearly a million and a-half of revenue is a large sum to sacrifice for so doubtful a benefit. By knocking a penny off the income-tax the Chancellor of the Exchequer has taken the easiest mode of abating the increasing outcry against an obnoxious impost. There is much to be said in favour of Mr. Fawcett's proposals for readjusting the income-tax and minimising its inquisitorial character. Experienced financiers ought to be able to find means of relieving the special hardships of persons whose salaries are under 300*l.*, and of discriminating between temporary and permanent incomes. But during these thirty years none have been bold enough to grapple with it, and we could hardly expect a Government just rising from a damaging defeat to open up this intricate problem before a moribund Parliament. The circumstances in which Ministers are placed almost required a simple Budget scarcely open to criticism, and the maintenance of the relative proportion between direct and indirect taxation. We are not of those who think the income-tax should be wholly abolished, but it ought to be made more discriminating. If its incidence were readjusted, we believe it would be more productive and more cheerfully paid.

Though many hon. members anticipate a decline of the national prosperity, and believe that the revenue has already reached its culminating point, Mr. Lowe does not appear to share their fears. His estimate of income for 1873-4 is, as we have said, nearly the same as the income for 1872-3, while his sources of information are superior to those of his critics. He does not apparently, like Mr. Fawcett, expect any great decline of revenue from the effects of trade disputes, the advanced price of coal, or an unsatisfactory harvest; and his judgment is the more to be relied on as there is every probability that next year's Budget will be produced by Mr. Lowe. But the facts on which he no doubt bases his estimates are not altogether satisfactory. Nearly one-half of our taxation is voluntary taxation. For the consumption of beer, wine, spirits, and tobacco, the revenue is indebted for more than thirty-five and a half millions—nearly one-half the national income. It cannot be said that these articles are necessaries of life. In fact the taxation upon the actual food, clothing, and housing of the population is remarkably light, and most people would shrink from advocating as necessary a reduction of the duties on spirituous liquors. But it is not a pleasant reflection that so much of the national income is the offspring of drinking habits which drain away the earnings of our labouring classes, and that to a very large extent the revenue profits so considerably by the vicious indulgences of the people. This is the dark shadow in an otherwise bright picture. A nation may be financially prosperous while it is morally unhealthy. Such is our present condition—a condition which Governments and Parliaments can do little to amend. We could cheerfully confront a declining revenue, if its immediate cause were traceable to the increa ing self-denial and temperance of the population.

THE RESIGNATION OF M. GREVY.

THAT M. Grévy should have ceased to be President of the French Assembly is an event of which it is difficult to overrate the importance. Neither in its immediate nor its remote consequences does it bear the slightest analogy to the retirement of a Speaker of our House of Commons. In actual dignity, the Speaker of the House of Commons is superior to the President of the French Assembly. The former not only fills one of the most honourable offices in the State, but he occupies an office as venerable as the Constitution itself—one which, during the vicissitudes of centuries and the violent struggles of contending parties, has never ceased to command the respect of the great and the homage of the lowly. Yet, notwithstanding the pre-eminent position of the Speaker, his retirement makes but slight impression on the conduct and aims of political parties; nor does it alter or interfere in any appreciable degree with the harmonious working of our constitutional system. In France, on the other hand, such an occurrence as M. Grévy's retirement is equivalent to a present or a potential revolution. The executive machinery has received a rude shock, while its future working is placed in jeopardy. No one can tell how much or how little will be changed now that M. Buffet has succeeded to the chair most worthily filled by M. Grévy; but every one is agreed that a certain amount of change is inevitable, and that this will become apparent at an early day.

When an armistice was agreed to, and the Assembly met at Bordeaux to discuss and ratify the conditions of peace, the members of the Assembly were unanimous on two points only; the first was that M. Thiers should be the Chief of the Executive, and the second that M. Grévy should be the President of the Assembly. Elected by twenty-six constituencies, M. Thiers was beyond all doubt the man in whom his countrymen had the most confidence—for, as he truly said of the Republic, that veteran statesman divided the several parties the least. The rashness of his early life, the inconsistency of his Parliamentary career, had been atoned for by the judgment and patriotism he displayed when war was declared against Prussia, and when Prussia was over-mastering France. His popularity with all classes and conditions of men was one of the few illusions which had survived the most disastrous war which France has ever waged. Moreover, his intellectual suppleness and personal adaptability rendered him the fittest man for the office to which the unanimous vote of the Assembly elevated him. He has done far better than the genuine Republicans then expected, and not so well as the reactionary Monarchists hoped. He has maintained with greater skill than a more thorough-going and conscientious man could have done, the balance of parties, and he has proved as faithful to the Republic as if he had been a Republican by life-long sacrifice and unswerving devotion. But what M. Thiers obtained at Bordeaux owing to the known flexibility of his character, M. Grévy secured owing to his absolute honesty of purpose. He was known to be a Republican by conviction, but a Republican of the type of Washington. Never had he aimed at personal distinction by appeals to the passions of the ignorant, who in France have always been too prone to associate the Republic with riotous living. He could speak well and pointedly, yet his political harangues had never been made for show or sensation. The Monarchical party could not deny that if a Republican must be selected to preside over a Republican Assembly, no better man than M. Grévy could be chosen. By the Republican party it was felt that his appointment would give them confidence, that the Republic would have fair play, and that in him they would have a useful check upon the possible action of M. Thiers. Hence the unanimous choice of M. Grévy as President of the Assembly.

How M. Grévy has fulfilled his arduous and delicate duties it is unnecessary to discuss. Not a shadow of blame or of reproach rests on his career. If it has been hinted that now and then he has shown more tenderness to the Right than was deserved, this merely proves that his desire to be impartial was manifested in the most convincing way. But this determination to avoid giving the Right any handle to doubt his impartiality did not suffice. When it became necessary for him to do his duty, and to call M. de Gramont to order, the Right with one accord refused to accept his ruling and he resigned. That a man so calm and shrewd should have taken and persisted in this step argues a belief on his part that no other course was possible in the circumstances. Nor does it seem clear to impartial observers that M. Grévy could have continued to rule over an Assembly, the majority of which had withdrawn its confidence from him. Moreover, other reasons not less powerful than the ostensible one may have influenced his conduct. He is, it must be remembered, a Republican of the purest and most respected type, and he cannot but regard it as a national calamity if the Republic should be betrayed or defeated. Now, there is ample evidence of the increased desire of the Right to injure and, if possible, to destroy the Republic. The appointment of the Commission of Thirty was one example of this; the measure for annihilating the municipal liberties of the city

of Lyons is another. It cannot be denied that the Government of M. Thiers has of late exhibited too marked a sympathy with the party of reaction. This is what no earnest Republican ought to countenance or tolerate; and it is because he has resolved to offer an energetic resistance to such a course that M. Grévy has exchanged his dignified position of neutrality for the active duty of a party leader.

The value of M. Grévy's services as the chief of the Republican section in the Chamber cannot be over-estimated. He brings to the party that which was lacking—calmness, good sense, high character, inflexible integrity, and mature experience. It would be unjust to assert that M. Gambetta is devoid of the qualities which constitute a successful Parliamentary leader, for his conduct during the past two years has shown that in these respects he is far superior to what even his friends had hoped. Nevertheless, he has not yet acquired the confidence of the country. His accession to power would infallibly lead to a fall in public securities. He must give further hostages to public opinion before his merits will be allowed full scope. M. Grévy, on the other hand, can accomplish the task to which M. Gambetta himself is hardly equal. He can make his views prevail with the party, and these views will almost certainly be in favour of the most consistent yet politic course. At the coming elections his name would rally votes which that of his younger and more impetuous colleague would repel. Frenchmen who have a stake in the country, and who might hesitate to vote for the Republic, would unhesitatingly support M. Grévy. His accession to the Presidency would be regarded as a token of stability in the Government. On him then devolves a great responsibility, and before him lies a brilliant future. That he will be equal to the emergency may fairly be assumed from his past career. If to M. Thiers be ascribed the honour of founding a national Republic, to M. Grévy will doubtless appertain the glory of consolidating and perpetuating it.

HOW IT STRIKES A STRANGER.

House of Commons, Monday.

The history of the week—up to to-day at least—has once more been the history of Irish Education. On Wednesday evening it was the duty of Mr. Fawcett to move for leave to bring in University Bill No. 3. The House had been occupied all the afternoon with debates upon various matters, and more particularly upon slaughter-houses, so that Mr. Fawcett's name was not called until ten minutes to six. The exact thing which he had to do was to move that the Speaker do leave the chair in order that the House might go into committee, and that the Chairman might be directed to move the House to give leave to bring in a bill, &c. All of which sounds very much like the concluding paragraphs of "This is the House that Jack built." The forms of the House, however, prescribed this course, for some reason unknown to your correspondent, and frequently, though not always prescribe it on the introduction of bills. The moment Mr. Fawcett's name had passed the Speaker's lips, Mr. McCarthy Downing, who with lean and hungry look had been watching for the appearance of the poor bill that he might snap at it almost before its very nose had emerged into daylight, jumped up and eagerly called the attention of the Speaker to the clock. It was just ten minutes to six, and by one of the rules of the House no opposed business could then be taken. But he was rather too precipitate, and amidst much laughter was obliged to sit down, for there was no motion before the House. Mr. Fawcett then rose and made the motion which stood in his name, whereupon after it had been put from the chair, Mr. McCarthy Downing gave another snap, and this time was successful; for the Speaker ruled that in accordance with the practice of the House the motion could not be put. So the bill could not be brought in that afternoon, and the motion was postponed till Thursday, on which day it stood on the bottom of the list. It was impossible that it could be reached till very late, and as no opposed business can be taken after half-past twelve, the manœuvre of Wednesday might have been repeated with success provided the Irish members had put a notice upon the paper that the motion was to be resisted. However, between Wednesday afternoon and Thursday evening it became known that the Government were going to adopt part of Mr. Fawcett's bill, and the Irish members, seeing the uselessness of any further struggling at that stage, allowed the introduction of the bill *sub silentio*. The only practical effect therefore of their excess of zeal was to compel Mr. Fawcett to wait at the House till close upon three o'clock on Friday morning, for it was not till that hour that his opportunity arrived.

Early on Thursday there was a scene, arising also from this prolific subject. Nothing whatever was foreknown of the possibility of such an event till just before the House met, so that the attendance of members was rather scanty. But the rumour ran rapidly through the clubs and the precincts of the House about four o'clock that something was in the wind, so that about five o'clock, before the sport was over, the House was well filled. After the questions were finished, Mr. Munster rose upon a point of privilege. He is a new member, whom I had not heard before, and as he is new to my readers I will introduce him to them. He represents Mallow, and is son of the Mr. Munster who represented that borough in 1870. He is of half-foreign extraction—a Catholic, a barrister, and only twenty-four years old. He is dark, not bad-looking, and speaks as all Irish members do, with fluency and self-possession. He sits on the second bench below the gangway, in the very centre of the Irish Mountain. The breach of privilege of which he had to complain was a paragraph of an article in the *Pall Mall Gazette* accusing the Irish Ultramontane members of venality and disloyalty. He moved that the passage be read by the clerk at the table; and the clerk read it accordingly, Mr. Munster following with some comments, in which he showed with great moderation and with much skill that the article was undoubtedly an infringement of Parliamentary rights. When he sat down nobody seemed exactly to know what to do, and there was an awkward pause, which made me think that Mr. Munster's labours would come to nothing, and that he had no friends. But while he was speaking, Mr. Disraeli had entered the House, and the temptation to a joke was too strong for him, more particularly as there seemed some likelihood that a joke was all that was wanted to secure Mr. Munster's ignominous collapse. Mr. Disraeli therefore inquired whether there were any Ultramontane members, insisting that there could be no insult if nobody would answer to that name. This produced much laughter from his own side of the House, but it was instantaneously felt that he had blundered. No doubt the squires were pleased that their leader should prove his contempt for the Catholics, and do anything to widen the breach between them and himself; but it was hardly wise for a statesman who may one day have to rule Ireland to let it be remembered against him that he considers her creed nothing but subject-matter for chaff and foolish levity. Mr. Disraeli has once or twice shown lately that he thinks it worth while to cultivate the friendship of the squires and ecclesiasticism at the expense of incurring the hostility of all other parties, and that he, for the present at least, and in anticipation perhaps of a coming election, or of some unrevealed plunge in the dark, has a mind to be deemed the great champion of the Church against all enemies. It is peculiar to Mr. Disraeli that, though he may be the cause of laughter in others, he never laughs himself. For nearly twenty years now I have seen him constantly, and have never once seen his mouth expand into even a healthy smile. After this sally about Ultramontanism, he sat down with a face as melancholy as that of an undertaker. It is a curious, but not uncommon, characteristic of a very unenviable type of character, and may be taken as a mark of the absence of sincerity in the best sense of the word.

All hope of dismissing Mr. Munster's complaint as a mere trifle was at an end directly Mr. Disraeli had spoken. The Irish members were at once in a flame. Half-a-dozen rose in a moment in arms against him. Mr. Mitchell Henry and Mr. McCarthy Downing solemnly and earnestly urged that if the English or Scotch members had been libelled, prompt redress would have been given; and that if Irish members were disloyal, they could desire nothing better than that it should go forth to Ireland that the House refused to listen to them when they were calumniated. The Attorney-General made matters worse, and provoked a good deal of scoffing by a little bit of Nisi Prius logic-chopping, the drift of which was that the members were not described as venal in their capacity as members. It really appeared now as if Mr. Munster and his friends would insist on a division; but they only held out in order to force an expression of opinion from the Prime Minister, who at last got up and smoothed down their ruffled feathers with much address, advising them to take no notice of the paragraph; that newspapers were written in great haste; that nobody would believe the charge; that the criminal was hardly worth powder and shot, &c., &c. This had the desired effect, and Mr. Esmonde having counselled Mr. Munster to yield, he yielded accordingly; the motion was withdrawn, and the scene came to an end; the *Pall Mall* next day making an apology, the self-conscious egotism of which showed that nothing could have been more injudicious than to have distinguished that paper by the public censure of the House.

The Budget nights have rapidly become less and less picturesque and interesting to the ordinary stranger. Years ago, under the Palmerston Administration, the Budget was the great event of the session, and the House was crowded to its utmost capacity. To-night seat after seat was empty, and the House was as languid as if it had been in committee on the Railway Traffic Bill. Partly this is due to Mr. Lowe's defects as a financial orator. He blunders at his figures so painfully, taking millions for thousands and thousands for millions, that nobody uncompelled by a sense of duty would stay and listen to him. But mainly the general indifference is due to a very wholesome conviction which has inspired Chancellors of the Exchequer of late that budgets are not themes for passionate rhetoric. The most noticeable impression produced upon my mind after listening to Mr. Lowe to-night is that he was heartily glad when he had finished, and that he was not very much in love with his work. He shuffled through it at a great rate, and there was an indescribable tone about his speech indicative of an absence of sympathy with the subject matter with which he was dealing. It was the tone of a hunting parson when he is reading the prayers, or a schoolboy saying the catechism with a sunny day coming in through the windows. Once he endeavoured to inflate himself with some kind of enthusiasm over the virtues of sugar, and apparently had intended a bit of heroic verse upon that article, but he lamentably failed; the sugar melted from beneath him, and he wisely saved himself by a speedy extrication. The House on the whole seemed decently satisfied, but there can be no question that there was a majority in favour of the bolder course of paying for the Alabama claims entirely out of the taxation of the present year. I may add, as the only other fact worth notice, that Lord Derby was in the gallery, and appeared by the frequency of his notes to be more absorbed than any other person in the House in the Chancellor's statement. C.

Messrs. Hurst and Blackett are preparing for publication "The Life of the Right Hon. Spencer Perceval," by his grandson, Mr. Spencer Walpole. The work will, we understand, comprise Mr. Perceval's correspondence with most of the distinguished persons of his time.

Mr. Browning's poem is in type, and consists of 4,500 lines. It is (says the *Athenæum*) a poetic version of a great tragedy which came before the law courts of a department in the North of France last year, and we hear that the poet has in the outlines of the story kept closely to the facts, with the view of presenting to the reader's mind the key to them in human passion.

The baritone Pischek, one of the best singers of Germany, who visited England some twenty years ago, has just died at Sigmaringen, at the age of fifty-nine.

A Sailor's Speech.—At a meeting of seamen in Liverpool on Tuesday night in favour of Mr. Plimsoll's bill, one of the speakers, Mr. Thomas Harrison, said: "I don't believe there is a nation of owners under the sun which sends so many rotten ships to sea as our English owners and English Government. You will go in more tubs out of the English ports than the ports of any other nation, and our ships are worse provisioned. There is hardly a nation under the sun where so many men come ashore from merchant ships suffering from scurvy as in England, and this is caused by want of proper grub and water. Let us stick to Mr. Plimsoll, and he will do us some good. Let us stick to him 'like a brick,' and that is all I have to say."

Old Bibles.—In the vestry of Allhallows, Lombard-street, are very fine copies of the Holy Scriptures, as they were wont to be read in churches when men "stood up for to read" to others not so well endowed. The veritable black-letter—the handsome page, even the chains by which they were fastened to the pillars of the church of St. Benet's, Gracechurch-street—are open to inspection, and can, by courtesy of the rector or churchwardens, be seen at any reasonable time. The Bible, containing the Old and New Testament, is in one volume, and bears the date of 1616; a new Testament, containing the commentaries of Erasmus, is in two volumes; the first, dated 1548, contains the Gospels and the Acts; the second, dated 1552, the Epistles and the Book of Revelation. Mr. Churchwarden Birch has been instructed to have the three volumes arranged in an appropriate oaken case glazed and placed in some suitable position in the church of Allhallows.—*City Press.*

Literature.

OLD-FASHIONED ETHICS AND COMMON-SENSE METAPHYSICS.[*]

This title has an unusual sound, and will excite in many minds a refreshing hope. Others, besides "the fool" commemorated in the preface, have of late been conscious of indecision, if not of actual despair, as they have heard one old-fashioned opinion after another in ethics and metaphysics decried, and seen them disappear from the popular beliefs of men. Common-sense has been so rudely rebuked and so frequently silenced by eminent physicists and metaphysicians, that it will probably pluck up heart of hope, when it hears that a book like this has been written in its defence. Whether in this particular instance common-sense has much cause to rejoice is indeed a question which we shall have presently to entertain; but meanwhile it is something to be noted that here is a writer of acknowledged power who refuses to bow the knee to the scientific Baals of the present day. In the course of the six essays which make up this volume, Mr. Thornton repudiates Utilitarianism as an ethical system, and dares to enter the lists against Mr. J. S. Mill. He denies that Comte and Buckle have discovered a science of history, or that such a science is possible. He examines the claims of Hume to the title of a metaphysician, and dismisses them. He refuses to accept Mr. Huxley's repudiation of materialism, and seeks to show that his explanation of matter and force involves, though it does not assert it. In a long examination of recent phases of scientific atheism, he pronounces in favour of theism and immortality, and vindicates the use and value of prayer.

It is manifestly impossible for us to give anything approaching to a complete account of a work such as this; nor can we do adequate justice to the elaborate arguments by which the author has sought to sustain his positions. We shall have earned the thanks of our readers, who might not otherwise have become acquainted with it, if we induce them to turn to the book itself. For all thoughtful men the subjects herein discussed have an enduring interest; but it is of special importance that those whose duty it is to expound and enforce the principles of morality and the doctrines of religion should, at a time when both are impugned, know the best that can be said in their defence.

Mr. Thornton is distinguished as an able writer on that difficult department of political economy which is concerned with the relations of capital and labour. Nearly three years ago Mr. Mill contributed two papers to the *Fortnightly Review* containing a high estimate of a work on the subject, and his reason for dissenting from some of its author's conclusions. The first essay in this volume, entitled, "Anti-"Utilitarianism," is avowedly an answer to Mr. Mill's criticisms, and a further contribution to the support of the positions occupied in the work itself. Nothing can be fairer or more lucid than the manner in which Mr. Thornton states the system to which he is opposed. Indeed, it is so well stated, and with such evident occasional sympathy, that our curiosity was excited to find what were the objections he could possibly bring against it. When we arrive at them, we confess that they are sufficiently fundamental to justify their author in regarding himself as an opponent of Utilitarianism; but we question whether the reasons given in their support would be justified by examination, or whether the objections can be sustained at all. The first is that the system is not true; or, in Mr. Thornton's words, "though "admitting that there can be no virtue without "utility, I do not admit either that virtue must "be absent unless utility preponderate, or that "if utility preponderate, virtue must be pre-"sent." The examples which follow this statement do not appear to us to present any difficulties which are insuperable to an advocate of the impugned system. They resemble those cases of conscience writers of books on casuistry were accustomed to multiply, which were puzzling because they confounded the worth of a particular act with the worth of the agent. Utility as a standard of the worth of actions is surely admitted by Mr. Thornton when he says that there can be no virtue without utility, and many of the objections which he suggests to the application of this truth are such as were really answered by anticipation by Mr. Mill in his treatise, and more especially in the notes to the second edition.

Beyond the general repudiation of utilitarianism as a system, Mr. Thornton maintains, as against Mr. Mill and all writers of his school, that there are rights which are not the creation of law—that is to say, that there are at least two absolute rights. With a candour which is almost courageous, he says:—

"By my avowal of a belief—'natural rights'—I feel that I must have incurred in philosophic quarters, a sort of civil contempt, which I am very desirous of removing, and which will, I trust, be somewhat diminished on my proceeding to explain how few and elementary are the rights that I propose for naturalisation. They are but two in number, and they are these:—(1.) Absolute right, except in so far as the same may have been forfeited by misconduct or modified by consent, to deal in any way one pleases, *not noxious to other people*, with one's own self or person. (2.) Right equally absolute to dispose similarly of the produce either of one's own honest industry, or of that of others whose rights in connection with it have been honestly acquired by oneself."

We print one clause in italics to emphasise its admission. To us it seems to grant the principle of utility, and to exclude absoluteness from the right. How can that be absolutely ours which depends upon the needs and conditions of others? How again can that be absolute which is liable to repeated and progressive diminution? As society becomes more complex in its relations, its demands upon the individual necessarily increase, and whether he will or no, he necessarily becomes his brother's keeper. Against this he cannot plead absolute right. Even that which is usually supposed to be the free Britons' most indefeasible right, that of doing what he likes in his own house—getting drunk, for example—has been rudely shaken of late. Yet Mr. Thornton says:—

"We must not, indeed, incapacitate ourselves by tippling for our proper work, nor offend the eyes or ears of decenter folk by reeling obstreperously through the streets; but, if we take the precaution of retiring during an interval of leisure to our privy chamber, our making beasts of ourselves, then and there, to our heart's content, is our own concern, and nobody else's."

It is at present; but we submit, since such a practice would soon render a man noxious to others, especially to those dependent upon him, the right might fairly be taken from him. The much repudiated criterion of utility would have to be invoked to decide whether the withdrawal of the particular right, in this particular instance, would be on the whole beneficial or otherwise to society. Mr. Thornton seems to us to have ceded all that Mr. Mill demands by admitting that those actions which may be injurious to others cannot be defended on the plea that we have an absolute right to do them, since we never do any action that does not bear some relation more or less remote to the interests of others. We do not wish to constitute ourselves the apologists of Utilitarianism, but we cannot think that Mr. Thornton has established a case against it in this essay; on the contrary, with every desire to be fair, he has rather misrepresented it by confusing general principles with particular rules; and yet this point is very fully dealt with by Mr. Mill in his second chapter entitled, "Utilitarianism, its Meaning." We question whether any honest man can be found, be he a votary of old-fashioned ethics or any system of ethics, who would not subscribe to the following quotation from that work:—

"'The prime article of their creed,' *i.e.*, the 'votaries' of 'anti-utilitarian justice,' is the absolute obligation of paying debts—a piece of unworldly wisdom more than ever now to Jews a stumbling block, and to Greeks foolishness; but not the less to all, whether Jews or Gentiles, who will accept it, a light to show through the mazes of life, a path so plainly marked that the foolishest of wayfaring men cannot greatly err therein."

Those of our readers who are specially engaged in the study of theological subjects, will find much to interest them in the essays on Hume and modern atheism: but, as we cannot deal with all the topics of the volume, we prefer to exhibit what the author has termed "common-sense metaphysics," or his solution of the problem of material existence. The essay in which this is found, is called Huxleyism, but is really a criticism of Bishop Berkeley's and Professor Huxley's theory of Idealism, and an exposition of Descartes' system, with an addition, or rather, a deduction of its involved consequences. Mr. Thornton's objection to Bishop Berkeley and his followers, is, that they confound the causes of our sensations with the sensations themselves. Still further,—

"We have, in short, seen that materialism and idealism, in the senses in which those terms are commonly used, are utterly incapable of amalgamation, or indeed, of ever being harmoniously approximated, without being first deprived of all the characteristic traits which at present, entitle them to their distinguishing appellations."

The question that requires an answer is—how can the phenomena of matter be accounted for otherwise than by materialism, if it be denied that they exist in the percipient mind? The answer of Mr. Thornton is, they are "a meta-"morphosis of mind." As he says more fully,—

"The qualities of matter, being known only by their effects, are evidently causes; and being causes, must necessarily be either themselves forces, or, at least, manifestations of force; and inasmuch as force involves exertion, it cannot be inert; and inasmuch as deadness must be incapable of exertion, all force must be alive; and life without substance cannot be conceived otherwise than as some species of spirit or mind. Such therefore must be matter. Matter can be nothing else than pure spirit of some kind."

Again:—

"That matter is nothing else but a peculiar manifestation, or avatar of some species of mind, whatever that species be, is a proposition as demonstrably true as its converse is demonstrably false."

What species of mind, or under what head it should be classified, is a question left unanswered; but the conjecture is hazarded that the vital principle which manifests itself in various forms may be as completely individualised as every human being perceives his own conscious mind to be. Mr. Thornton tells us this conclusion was unexpected to himself; though he maintains it is the necessary conclusion of Descartes' first principles. The conclusion is one that will be a little startling to some of his readers, and especially to those who may turn to his book as a refuge from transcendental metaphysics. It is not, however, new to us. Some years ago a book was published under the title of "Man "and his Dwelling-place," in which it was not merely asserted that nature is actually alive, and is not inert, dead matter; but the supposed truth was applied in every variety of way, scientifically and morally. The writer of that work went further than Mr. Thornton; and raising the question, how is it, if nature is actually alive, that we feel it to be dead? replied that the deadness is in us. So reversing the order, he affirmed that man is dead and nature is alive.

Speculations of this kind are sure to be rejected with impatience, or simply disregarded, by those who walk by sight and not by reason, and by those who pride themselves on the superiority which common-sense gives them over theorists and visionaries, so-called. Not so, however, will those judge who are capable of estimating the results which follow from a belief in a material world such as it appears to unreflecting sense. By them every contribution to the discussion of the subject which is at all worthy of it will be welcomed and cherished. Such we certainly consider Mr. Thornton's essay to be. We have been unable to do anything like adequate justice to an argument which is elaborate and lucid, and which is on the whole convincing. We have, therefore, selected one point—and that only its startling conclusion—in order to direct attention to a volume of rare excellence, both in the tone of its feeling and its literary execution.

[*] *Old-Fashioned Ethics and Common-Sense Metaphysics, with some of their Applications.* By William Thomas Thornton, Author of a Treatise on "Labour." (London: Macmillan and Co.)

DHOW-CHASING.[*]

Captain Sullivan's book is not deficient in value as a record of adventure; but he has too much at heart a great cause to allow of its being in that regard a masterpiece. It is a powerful plea for the poor victims of the East African slave-trade. He traces out its real causes; tells of its horrors with a simple overmastering realism, and declares his own convictions as to what is necessary to make an end of it. So long as potentates like the Sultan of Zanzibar can shelter themselves under the loose articles of a treaty, which leaves open certain points as to "domestic slaves," there can be little hope of a complete stop being put to the nefarious system, in which not only the Sultan but neighbouring rulers have come to have a direct interest. The Sultan of Zanzibar levies a direct tax on each slave that is carried away from the land where he was born; and all sorts of tricks are resorted to in order to draw negroes from the interior by the Portuguese traders and others—bribery, kidnapping, &c., being common practices. The horrors of which Captain Sullivan gives us a glimpse are literally indescribable. The poor wretches, after many days' travel from the interior, are packed close together on board these dhows, sometimes in two tiers, sometimes in three tiers, on extemporised bamboo decks, in such limited space that there is no room for them to stand upright. Men, women, and children are all huddled together, and in the event of the dhows being chased, they are run ashore, wrecked, and the poor wretches thus ruthlessly sacrificed. Captain Sullivan has had a considerable experience; for he was on the African station dhow-chasing when he was a midshipman, and spent some years on it again when he got command first of the Pantaloon, and afterwards of the Daphne. It is clear that his own heart was in the work, of which fact his book is a fresh proof. He

[*] *Dhow-Chasing in Zanzibar Waters and on the Eastern Coast of Africa. Narrative of Five Years' Experiences in the Suppression of the Slave-Trade.* By Captain C. L. Sullivan, R.N., late Commander of H.M.'s ship Daphne. With Maps, &c. (Sampson Low and Co.)

thus indicates to us the process followed by the "slavers":—

"From Quiloa (or Kellwa), 200 miles south of Zanzibar, to Lamoo, 230 miles north, on the east coast of Africa, the slave-trade is a legal trade; and, although the clause in the treaty between Zanzibar and England nominally limits the number of slaves to be carried to that required by the Sultan for agricultural purposes, he alone is the judge of such requirements, and the clause is practically inoperative. . . . Dhows full of slaves may be anchored in Zanzibar Harbour in such numbers as to surround the English flag carried by our cruisers, who cannot touch them. In the China seas, should a Chinese junk attack and rob another, we call the crew pirates, attack them, and hand them over to the authorities for execution; yet this infinitely worse piracy is covered by a treaty on the part of a despicable Arab chief who, if we withdrew our protection, would be murdered the next day, and his territory transferred to another."

It seems sufficiently absurd that a monster evil—a scandal to civilisation, not to speak of Christianity—should be allowed to maintain and to propagate itself, when it could so easily be made an end of, but probably the whole Arab influence would be stronger to torment us in other ways than Captain Sullivan acknowledges. In face of all such risks, however, duty is clear; and if Sir Bartle Frere does not completely succeed, recourse must be had to other weapons. No wonder that Captain Sullivan breaks out thus:—

"While seventeen hundred slaves are all that are required for domestic service on Zanzibar territory, according to the lowest estimate twenty thousand, but in reality at least fifty thousand, negroes are imported annually into that country, and consequently re-exported to other places. Is it not preposterous to talk of respect for dhows having so-called 'domestic slaves' on board and on their way to the northern markets? . . . As evidence of the fact that these pretended 'domestic slaves' are not such, and that they never return from the northern market, it may be stated that while hundreds of dhows have so-called 'domestic slaves' on board besides their crews, when going *north* in the south-western monsoon; those vessels which we boarded as they returned south on the north-eastern monsoon never had any, and their crews were invariably much smaller than they were in those going north."

It seems quite within the scope of England, or any other maritime Power, to do something to end the slave-trade in the Persian Gulf at all events. Captain Sullivan writes:—

"On the arrival of a slave dhow at Lamos her licence ceases; if she proceeds further towards the Arabian Coast or Persian Gulf, it is at her own risk, and acting on the old proverb that 'One may as well be hung for a sheep as a lamb,' the captains take in as many more slaves as they can possibly carry; and, ascertaining first, by messengers sent as far north as the Juba River, the probability of the coast being clear of English cruisers, they start for the northward, keeping close to land with they intention of running their vessels on shore, if chased, with the chance of saving some of their slaves that are not drowned in the act; and also, if not molested in any way, of touching at the various ports on their way north, to obtain a handful of rice and a cup of water per slave on board, to fill up the gaps in the cargo caused by the death of many of them, and to ascertain if the coast is clear still further to the northward. This is the illegal extension, and consequent result of *a legal slave-trade in the nineteenth century!* But it must not be supposed that the illegal part of this trade commences at the northern end of the Zanzibar dominions; on the contrary, a vast number of these dhows obtain their cargoes far south of the northern limit Quiloa, from Quillimane, Angoxa, Mozambique, Ibo, the Portuguese possessions on the coast, calling only at Quiloa to obtain the necessary pass for all of them, by possibly paying only a tax to the Custom House there for a few more to be added to their cargo at that place."

We are hopeful that something may come of Sir Bartle Frere's negotiations, but we cannot help endorsing to the full these words from the evidence of the Rev. Horace Waller:—

"Independently of our interests as Englishmen, as a people who profess to put down the slave-trade in different parts of the world, our foremost duty is to stop this frightful loss of life, particularly when we consider *that there are only a few treaties, which have never been abided by, in our way.*"

We have read Captain Sullivan's book with peculiar interest, and trust that it may not fail to secure the attention which it demands.

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*JAMES THORNE.**

We have in this remarkable book—which, for its record of devoted Christian labour, we feel disposed to place on the same shelf with John Wesley's Journal—the life of a good man, with the beginning and, to some extent, the history of one of the most useful and honoured of the Christian denominations of England. If ever a man lived whose soul was full of devout Christian ardour, it was the late James Thorne of Shebbear, one of the founders, and for a long time the leader of the Bible Christian denomination, whose work in and round about Cornwall can only be paralleled by the work of the Arminian Methodists in some of the districts of England and of the Calvinistic Methodists in North Wales.

Mr. Thorne was born near Shebbear in 1795, his father being a farmer. The father was a strict man, and long before Methodism had established itself was called a "Methody." Yet he would not have been called at that time a remarkably religious man: how then did he obtain the name of "Methody"? The author explains:—"It must have been difficult in the "face of the spiritual destitution of the country "to maintain anything like a sense of higher "things. The clergy were not only ignorant "of experimental religion, but many of them "were openly and grossly immoral. Mr. "Thorne's conduct was such as to obtain for "him the character of a 'Methody' before any "of the hated sect had made their appearance "in the parish; and it was told for a wonder "among his neighbours that he regularly con-"ducted family worship." At this time Mr. O'Bryan, the founder of the Bible Christians, paid a visit to the neighbourhood. The precise origin of the new society is thus told:—

"Mr. O'Bryan—a Wesleyan local preacher, who yielding to his conscientious convictions had given up his business as a farmer with a view to the Methodist itinerancy, but had been disappointed in his desires for reasons which have never clearly appeared, but among which the fact of his being a married man probably occupied a foremost place—was in 1815 on an independent mission to preach the Gospel to many destitute parishes in Cornwall and Devon. It was thus that he passed by Shebbear in May, hearing that it was favoured with an evangelical ministry in the church. Returning home to St. Blazey in June he found that he had been dropped from the Methodist Society, and further overtures by his friends being rejected by the Methodist authorities, he was compelled to adopt his own course. The society formed by him in the house of Mr. Thorne, sen., on Oct. 9th, 1815, was thus the first in a religious community, and it consisted of Mr. and Mrs. Thorne, their five children, and fifteen other persons. His preaching was now rapidly extended in the surrounding neighbourhood, and many converts were made, including the Reeds, Courtices, and others, who had so honourable a share in the establishment of the connexion."

James, the subject of this memoir, was soon selected to be a preacher, and preach he did, with the devotion of his whole heart. We find the first records of his work in his diary for the year 1816. Nearly every day, at that time, he was engaged in this work, visiting different places in Devonshire and Cornwall. One Sunday he preached five times, nearly always gaining some fruit. His ardour—for those were times of ardour very unlike these—alone could have sustained him in these tremendous labours. Day after day, without ceasing, we find him pursuing them, and day after day he reaps the reward for which alone he cared, This success in stirring up religious life had, however, the same effect that the preaching of the Apostles had. Here is one instance, occurring in 1817:—

"Feb. 13th. In the evening I spoke at Roborough from Romans vi. 23. After preaching, a Mr. Piper demanded my license. I told him my king allowed liberty of conscience, and that I was called to do as I did. Much talk we had on keeping ill hours. I said Paul continued his speech till midnight. He knew not what to say, but required me to show my license the next time (indeed he desired we might come no more), for he said the people came just as they would go to a play. I said the more they were wicked the more they wanted a reform. I shook hands with him, and we parted, but I was afterwards informed he spent the night at the public-house, and that he said the Methodists would come here no more. Indeed I have no license from man but I have from Christ, and I believe I must from man, or take the consequence. I was very composed, and resolved I would not fear man instead of God."

This, apparently, led Mr. Thorne to take out a license. Perhaps our readers would like to see what was required not sixty years ago, and to what Nonconformists, at that time, had to submit—

"Devon to Wit.—I, John Inglett Fortescue, one of His Majesty's Justices of the peace for the said County of Devon, do hereby certify that James Thorne, of Shebbear, in the said county of Devon, did this day appear before me, and did make and subscribe the several oaths and declarations which I consider to be specified in an Act made in the fifty-second year of the reign of King George the Third, intituled an Act to Repeal certain Acts, and amend other Acts relating to the Religious Worship and Assemblies, and persons teaching or preaching therein.—John Inglette Fortescue, March 11th, 1817."

Let us dismiss this part of the subject with two, from many other, illustrations which belong to the Church history of the last generation. We quote again from Mr. Thorne's diary of 1817:—

"4th. (Good Friday.) Being appointed for a general fast, I began at Lake at half-past six. One or two found peace with God. At Dalton, at one, I went to church; the minister made a good discourse, but did not press it home very close. I spoke a little while from Acts x. 43. While I was praying the people were very attentive, but they began throwing eggs, so some dispersed, though none received any damage. I proceeded with my subject and quietly finished it. It had been reported the band was coming, and a quantity of rockets, eggs, &c., were provided, and the first preacher who attempted to speak was to be slain; but the Lord was our protector. Some mocked as we left the place, while others reproved them. In the evening at Beaford we had a large congregation, many of whom behaved rudely. I returned to Lake, passing through Merton about ten at night, wherein the public-house the people were carousing."

"6th. (Easter-day.) At Lake at half-past seven we had a precious season. At noon I intended preaching at Langtree, but after I had done praying they began throwing stones, clods, dirt and eggs at a great rate, and to halloo at me, so that I could not proceed. I understand it was at the instigation of a Mr. Pidler, who cried, 'All hands!—let us drive them.' I found they could not strike me, though many stones and eggs passed within a few inches of me; an egg breaking against the wall bespattered me. Mr. Pidler told me I had no right to preach there."

So, day after day, and year after year, his work went on, there being no rest for him as long as there were people who could be brought together to listen to the Gospel.

By-and-bye, Mr. Thorne extended the circuit of his labours. In 1820, he paid a visit to Kent, where he aided in founding several societies, which were visited by him from time to time. At this period he was appointed assistant-editor to the society, afterwards editor—a post which he held for very many years—and in 1831 President of the Bible Christian Conference, which post he occupied five times.

Those who know the Bible Christians know that they, at least, have been always true, not to the practice only, but to the principle of Voluntaryism. There was enough in what they saw of State-Churchism in Devonshire and Cornwall, as well as in the opposition with which they met, to decide their sympathies; but they were "thorough" in everything. One of the most thorough of them was Mr. Thorne. As his biographer says, he had abundant reason in his experience for the conviction which he undoubtedly entertained that the State-Church was a hindrance rather than a help to true religion, and as we know, he was ever ready with "voice and pen" to advocate the rights of Nonconformists, whether in ecclesiastical or in educational matters. He was a member of the first Anti-State-Church Conference, and, if he could, would have attended the last. He worked hard in North Devon in the Irish Church agitation of 1868, although he was then past seventy-three years of age.

Time rolled gently over the head of our old fellow-worker—as it nearly always does over hard and constant workers—but there came a period when he too must rest, but not altogether. He left Shebbear in 1870 and retired to Plymouth, but still made preaching journeys. Then—only last year—the end suddenly came, and a good man, who had faithfully served God in his generation, was called home.

Such a life as this is worth knowing. Its devotion was rare: its spiritual success marvellously great. Mainly this was owing to a deep religious enthusiasm, but other men have had this and comparatively failed. We get the whole secret from the study of the whole man, who, however, does not fully appear in his journals; but of whom we learn most from the author. He had great power of endurance; he was habitually cheerful, he was good tempered, and he had indomitable enterprise and courage and untiring industry. Of his preaching we have no specimen, but no printed specimen of a sermon ever yet gave more than the smallest idea of the preacher. It must have been, as we are informed, of a very high character, combining, although not in the highest degree, nearly all the necessary qualities of oratory. As a platform speaker, Mr. Thorne, in his own denomination, had no equal.

This "Memoir" is written with skill, faithfulness, and that affectionate reverence which the son of such a man as James Thorne should have for such a father's memory. It is not like most modern biographies. Journals of preaching tours seem to have a sameness; but the man who can read these journals without wishing that his hands were more in such work, must want the first germ of spiritual life.

* *James Thorne, of Shebbear.* A Memoir. By his SON. With Two Portraits. (Hamilton, Adams, and Co.)

SCHOOL BOOKS.

Milton's Areopagitica. A Speech for the Liberty of Unlicensed Printing. With Notes for the Use of Schools. By J. G. OSBORN, M.A. &c (Longmans, and Co.) Explanations and notes of a brief and informing kind are certainly needed by young readers of this speech—indeed, of all Milton's prose works. Of the notes accompanying this edition, we can testify they are what the author intended them to be—brief, exact, and complete. They are not so numerous as to overlay the text. Six pages of the introduction are devoted to a history of laws licensing publications, and form a useful feature of the work.

Messrs. Cassell and Co. have, like many other firms, brought out a new *Elementary History of England*, which has been adapted for the use of schools by Mr. Dawe and Mr. Lawson, of St. Mark's College, Chelsea. We are told in the preface—

"This history is designed for the senior scholars of a good elementary school, and for all but the most advanced pupils in the middle-class school. Pupil teachers and the junior candidates for the Oxford and Cambridge local examinations will, it is believed, find

this book well adapted for their purpose. The authors have endeavoured to supply sufficient material to meet the exigencies of any ordinary examination in this subject, to render its study palatable by a selection of the more interesting facts and sayings, and to facilitate the learner's task by clearness of arrangement and simplicity of style. As this work has been carefully prepared by those who are familiar with the practical work of education, it is hoped that it will meet with the approval of many of their fellow-teachers."

We have thought it better to let these authors state their own aims and hopes in their own words. They have succeeded in "clearness of arrangement and simplicity of style"; but we do not see that the work has very especial claims on the attention of teachers. Like most school histories, it is of unequal interest and value. Upon some points the information is scanty, and not always up to the level of the historical knowledge of the present day. What, do our authors suppose, would Mr. Freeman say to their account of the Saxon Heptarchy? And, coming down to our own times, the history of the present reign is very inadequate. The selection of events to be known and commemorated is hardly in accordance with the proportion which the facts themselves should suggest.

Messrs. Macmillan and Co. have published a new and compressed edition of the Rev. Isaac Taylor's *Words and Places*, which gives etymological illustrations of history, ethnology, and geography. This book needs no introduction to professed students of the English language and history. It has long been known and admired. It is now prescribed as a text-book in the Cambridge higher examinations for women; and the present edition is designed to meet the new demand which has thus been created. In size and appearance it resembles the "Historical Outlines of English Accidence," by Dr. Morris, to which it is a worthy and illustrative companion. The same firm have also brought out Part I. of *Easy Lessons in Arithmetic*, by the Rev. BARNARD SMITH, M.A., which are adapted to the wants of primary schools, and are determined by the first standard. These lessons are very ingenious in construction, and the illustrative examples are interesting. It is a book at once easy and amusing, so that children, however young, who can read simple words, will be sure to learn from it arithmetic, and something more.

Mr. Murby (Bouverie-street) continues his Science and Art Department series of text-books. The one before us is Mr. Sketchly's *Geology*—a manual which entirely fulfils the publisher's motto for the series—"cheap, full, and accurate."

More of the Elementary Science series, published by Collins, have reached us. They comprise *Geometry*, by Mr. Angel; *Theoretical Mechanics*, by Mr. Rossiter, and *Applied Mechanics*, by the same writer; *Elementary Mathematics*, by Mr. L. Serjeant; *Elements of Acoustics, Light, and Heat*, by Mr. W. Lees; *Steam and the Steam Engine*, by Dr. Evers; *Physical Geography*, by Mr. J. Macturk; *Introduction to Astronomy*, by Mr. J. J. Plummer; and *Outlines of Political Economy*, by Dr. J. H. Dick. These treatises have been prepared in accordance with the requirements of the Government in the examinations of the Science and Art Department. Though the standard is not very high, it is one that is reached by few scholars in our higher and middle-class schools. We are therefore glad to call the attention of teachers generally to these manuals. Having carefully examined the works mentioned above, we can confidently commend them to students and tutors. In the first place, they are well and for the most part accurately printed; though we beg to call Mr. Rossiter's attention to a confusion in the last paragraph of his work on *Theoretical Mechanics*, arising from a misprint. They are so cheap, that they can be used in the schools for the people; and being strongly bound, will wear well. But their chief merit consists in the ability with which they have been written. Their authors are competent both from accuracy of knowledge and by practised skill as teachers. They have evidently not had to read up their various subjects in order to write on them: and they know how to set them forth clearly and perspicuously. We have not seen a series of text-books on science and art which, as a whole, we can more confidently recommend than this, considering its price and its extreme simplicity and brevity, rendered necessary by the limits imposed by the conditions of examination. The manual on the steam-engine is an abridgment of the larger work in the more advanced series. In several of the series the exercises and questions which follow them are excellent. The text book on political economy is simple, interesting, and correct in the statement of principles, and might with advantage be used as a reading book in class. The questions also afford a sufficient test of the knowledge acquired by the learner. The *New Code Series* (*Arithmetic*), by the same publishers, consists of six numbers in paper covers, containing exercises in the rules of arithmetic, from the lowest to the highest. The rules are not given, but illustrative examples are prefixed to the exercises. The manuals are very cheap, only a penny and twopence each, and the sums are well chosen and sufficient in number and variety.

We have also received the *Scholar's Home-Lesson Book*, a useful little manual of geographical facts which require to be committed to memory, and which may be illustrated and combined by the teacher with the aid of a map. How is it the book has no title-page, and the name neither of publisher nor printer?

Messrs. Warne and Co. have issued the *Junior College Atlas* with thirty-two maps printed in colours, and a full and valuable index containing seven thousand references. The maps are very clear and correct, not overcrowded with names, but containing all the places that the young student would need to look out. The volume is strongly bound, and very completely answers the object for which it is designed.

BRIEF NOTICES.

Caliban: the Missing Link. By DANIEL WILSON, LL.D., Professor of History and English Literature, University College, Toronto. (Macmillan and Co.) Dr. Wilson is an enthusiastic admirer of Shakespeare, as all his countrymen profess to be. But he is also a diligent and ardent student of Shakespeare's works, which is precisely what so few of his countrymen are. Had Dr. Wilson contented himself with giving us an expansion of the lectures which he is accustomed to deliver at Toronto we should have thankfully received them. Comments by a competent critic upon literature with which we are acquainted are always interesting, and comments upon Shakespeare are almost sure to suggest something which is liable to be missed by the general reader. This, however, seems to be too humble and too single an aim for Dr. Wilson. He set before him a twofold object: the one was to refute the theory of evolution, the other to expand Shakespeare's *Tempest*. We fancy the former was really the primary one, as it certainly is the ruling one. We cannot congratulate Dr. Wilson upon his performance, nor do we think he will congratulate himself upon its result. The design and ground plan of the work is made up of confused lines and heterogeneous materials. "The object aimed at," says the author, "is to place the conceptions of modern science in re-"lation to the assumed brute progenitor of man along-"side of those imaginative picturings, and of the whole "world of fancy and superstition pertaining to that "elder time; while also, the literary excellencies, and "the textual difficulties of the two dramas of Shakespeare "chiefly appealed to in illustration of the scientific "element of inquiry, are made the subjects of careful "study." The second drama referred to is the *Midsummer Night's Dream*. In connection with the *Tempest* Dr. Wilson had not only the Caliban of Shakespeare but also the Caliban of Browning, and he has given an analysis of this second conception of which we can say that while it is perfectly correct, yet it is irrelevant. The Caliban of the modern poet is too clever for the Caliban of Shakespeare. However, spite of much that takes from the permanent value of this volume, we can yet say it is a work of varied interest, one that every student of Shakespeare and Browning should read, though probably there is much in it which he might profitably skip.

A Handbook of Revealed Theology. By the Rev. JOHN STOCK, LL.D., with a prefatory recommendation by the Rev. C. H. SPURGEON. (Elliot Stock.) We have noticed, and have noticed with deserved praise, two previous editions of this work, but *this* edition is considerably enlarged. It is a compendium of Calvinistic theology, very full, very clear, very comprehensive. We do not agree with it altogether, but it is fair, able, and devout. We are glad to see this new edition.

Christian Missions in the East and West, in connection with the Baptist Missionary Society, 1792–1872. (Yates and Alexander.) The initials to the prefatory notes to this work give the reader the information that it proceeds from the pen of "E. B. U.," and who that must be all our readers will know. The book is an exceedingly interesting general sketch of what has been done through the agency of the Baptist Missionary Society. As we read this plainly-told tale we are astonished at the magnitude of the work. "What hath "God wrought!" The work, although not an argumentative one, is a triumphant vindication of modern missions—their wide moral influence and their direct religious success. Two especially prepared and coloured maps, one of the world with the districts in which the Baptist missionaries labour, and the other showing the prevailing religions of the world, accompany the work.

The Apostle Peter: his Life and Letters. By SAMUEL G. GREEN, D.D. With Maps. (Sunday School Union.) This is one of those comparatively small and unpretentious works which generally cost much more time and trouble to write than would a larger book on the same subject. We are not sure, however, whether Dr. Green has not made a mistake in not saying more than he has done. His book contains the results of wide reading, most carefully and clearly stated, but it would have been better, in our judgment, oftener to have given more than results, viz., the processes by which they have been reached. Yet it is a good fault to find with a book, that it is not big enough. Dr. Green's accurate and varied scholarship are too well recognised to need any general commendation from us; but, as to the special scholarship displayed in this work, we have to say that no point of interest or of difficulty is missed, and that it embodies all that is worth embodying of the results of modern Biblical criticism. It will be invaluable in the Bible-class.

The *Contemporary Review* of this month opens with the most admirable paper which Mr. H. Spencer has yet given us on the Study of Sociology. His criticism of the class-bias has the most practical bearing on questions between labour and capital. We only wish it could be carefully studied by every employer and every labourer in the country. The "Younger Vane," by Mr. Peter Bayne, is an interesting historical essay, painstaking and lively; correcting, and at the same time vivifying, popular ideas about the heroic age of the Puritans. Mr. W. R. Greg, in answer to the question, "Is a Christian life feasible in these times?" endeavours to show that in spirit, if not in letter, it is. The Dean of Westminster in a later part of the number goes far to prove that it is not. For, persisting in his inveterate confusion between the catholicity which signs no creed, and the catholicity which will sign anything, he insists in effect that there is no church life possible apart from insincerity. He praises the Old Catholics for their noble conduct in remaining within a Church which, as a matter of fact, has kicked them out. And he undertakes a very needless defence of the right of some people "to their Nonconformist positions," although they do not denounce the Church Establishment. Who ever denied it? The dean evidently thinks a good deal of Erasmus. He is more ambitious apparently of emulating the historical fame of the latter than of Luther. Dr. Acland contributes a few feeble pages on "Faith "and Knowledge," in which he ventures to impersonate Bishop Wilson, with about as much success as "mediums" when they speak in the name of Shakespeare or Milton. The other papers are interesting but call for no special remark.

The Curse of Immortality. By A. EUBULE-EVANS. (Macmillan.) In respect to subject-matter Mr. Eubule-Evans' work is something of a cross between the fantastic fancyings of Nathaniel Hawthorne and the outpourings of Bailey's "Festus." It is written in blank verse, which has a certain fullness; but is often far from perfect, though there are uncommonly good lines and passages here and there; but we cannot convince ourselves that he has been lucky in his theme, or that the dramatic form is the most suitable for him. As to the former he tells us, "The hero of the following drama is "the Wandering Jew. But as I have changed his "name, so I have not scrupled to alter some of his "traditional characteristics. For instance, in the "mediæval myth he is represented as repentant; but "the idea of a repentant sinner, pursued by the im-"placable vengeance of the Almighty, is too repulsive "to form a proper subject for poetic handling. I "have accordingly preferred to represent him as im-"penitent—as refusing in his pride to purchase the "welcome repose of death at the cost of self-abasement "and contrition." But in this modification of the myth for artistic purposes, Mr. Eubule-Evans might have acknowledged precedents. In view of the pressure of modern thought in many of our conceptions, it certainly seems odd, after having taken such liberties with the Wandering Jew, to be so conservative about Satan, and stick to the "mediæval and material." Leila is done with considerable delicacy; but some of the stronger characters are rather spoilt by excess of dramatic "phrasing," and Leila herself does not escape, as this short extract will show—

> "*Noureddin.* From a dying man
> Accept the thanks, the gratitude supreme,
> He knows not to express. I fain would think
> Some relic of the ancient love survives.
> 'Tis this alone that in the hour of death
> Could give me comfort.
> *Leila* [aside]. Can I, dare I, say
> I love him not, when his frail life stands poised
> *On the sharp edge of a crisis, and a word*
> *Might strike it into the Unknown? 'Twere kind*
> *To carpet with the soft delusive thought*
> *The hard road to eternity.*
> *Noureddin* I take
> Sweet certainty from silence! Thou hast known
> To shed a light upon my soul which Death
> Itself shall not extinguish: all my heart
> Melts into gratitude for such a boon."

And so on.

Wave upon Wave. By SARAH DOUDNEY, Author of "Archie's Old Desk," &c., &c. (London: Sunday School Union.) This is not quite so happy as some of the author's former stories—the lesson is too directly forced upon the mind, but here and there we have felicitous touches. Norman, Annie, and Mrs. Lyle are fairly done. The story would have been better if it had been somewhat shorter.

Gone Before. By HENRY SOUTHGATE, author of "Many Thoughts of Many Minds," &c. (Lockwood and Co.) We cannot say much for the prose portion of this selection. A great portion of it has already appeared in good selections of the same sort—Orme's "Treasure-book of Devotional Reading," and Logan's "Book of Comfort," and such works. Mr. Southgate has drawn in well from more recent authors, and added some of our best poetry. The book may be found useful, though it rather suffers through lack of arrangement. But why does Mr. Southgate take it upon him to leave out in some cases very characteristic sentences from famous passages without marks of omission? We have noticed that this has been done with Edward Irving, James (should it not be Thomas?) Brooks, Stillingfleet, Archbishop Trench, Dean Alford, and several others. For example, in a famous extract from Charnock on the "Unchangeableness of God," Mr. Southgate deletes this sentence before his concluding sentence:—"Subjects wish a good prince to live for "ever, as being loth to change him, but care not how "soon they are rid of an oppressor." This is the

most individual utterance in the whole passage, and it is wrong, if the passage is extracted at all, to omit it.

Psalms and Hymns for Public and Private Worship. (London: J. Haddon and Co., 3, Bouverie-street.) This is a small and revised edition of a well-known work, of which some three hundred thousand copies have been sold. We have already expressed our opinion of the excellence of the selection. Though primarly prepared for the service of the Baptist denomination, it is equally fitted for general Christian use; the purely denominational hymns being put altogether in a very small compass. The cheapest form of this new edition is cheap indeed. A very large sale indeed must be required to make safe an enterprise which offers for eightpence a thousand hymns selected from the best poets of sacred song!

Lars: a Pastoral of Norway. By Bayard Taylor. (Strahan and Co.) There is much of true music in Mr. Bayard Taylor's Norwegian pastoral, though it must be acknowledged that the incidents now and then are anything but pastoral in their spirit. Lars kills a rival Per, and has to fly; then a second rival traces blood on his knife, and guessing too much of his history, once more comes between him and his love—the daughter of Ezra Mendenhall, a Quaker, with whom he has found refuge in America—and for a second time he tries to slay his rival, when Ruth Mendenhall rushes between them. She weds Lars, and after her father's death returns with him to Norway, where Per's friends claim his life for that of their friend Per. But Lars, now converted to the Quaker faith, will not fight, though they try to force him. Mr. Bayard Taylor has not written better verse than we have here and there in this volume; but the work is unequal, and we are not quite sure that the theme is of a nature to secure ready popularity.

Miscellaneous.

Royal Albert Hall.—Among the numerous sacred performances of the season those given at this splendid concert hall at South Kensington bear away the palm. On Thursday Mendelssohn's "Hymn of Praise" and Rossini's "Stabat Mater" were given under the skilful directorship of Mr. Barnby, in presence of a crowded audience. The charming introductory symphony of the "Lobgesang" was played to perfection by the orchestra and much appreciated. The conductor at Albert Hall wields his baton over some 1,200 well-disciplined choristers, whose rendering of Mendelssohn's massive choruses, especially of the magnificent "The night is departing" was very complete and impressive. The more ornate and delicate music of Rossini's work was also sung with great expression and finish. The inclusion of these two masterpieces in one programme brings out the relative merits of, and the contrasts between, the great German and Italian composers, and as far as genuine sacred music is concerned decidedly, we think, in favour of Mendelssohn. The solos in the "Lobgesang" are subordinate to the choruses. Mr. Cummings, in the absence of Mr. Sims Reeves, took the tenor part, and Madame Otto-Alvsleben was a superb soprano. They were well supported by Madame Patey and Signors Foli and Agnesi. One excellent feature of these performances is the absence, not of applause, which is liberally bestowed, but of encores which mar the unity of the music.

Railways and the State.—Mr. Allport, the general manager of the Midland Railway Company, was the principal speaker on Tuesday night at the adjourned discussion in the rooms of the London Statistical Society on the purchase of railways by the State. He was of opinion that the railway system could not be bought for a thousand millions sterling; and he asked, if the State purchased the railways, why should it not absorb canals, docks, tramways, and coasting steamers? Captain Douglas Galton also took the side of the opponents of State purchase. He remarked that if the State worked them on the commercial principle, it would be unpopular; if on the principle of uniform rates, it would be ruinous.

The Bonvilles Court Coal and Iron Company, Limited, is announced, with a capital of 200,000*l.* in shares of 10*l.*, of which 165,000*l.* is now offered for public subscription. The company (as will be seen from the prospectus) is formed to acquire and work the coal and mineral properties known as the Bonvilles Court Collieries and the Kilgetty Ironworks and Collieries, situate at Saundersfoot, near Tenby, South Wales, together with the rich hematite deposits at Penally, South Wales. Portions of the property have been in work for nearly half-a-century, the coal being of the peculiar quality chiefly used for malting purposes. It is also specially suitable for the manufacture of Bessemer steel, &c. The property and business is obtained for 210,000*l.*, of which 95,000*l.* remains on mortgage for five years at six per cent. The purchase includes the harbour and seven miles of railway. The estates cover eleven square miles. Both the collieries and ironworks are well known. They were formerly owned by Mr. C. H. Vickerman, the vendor, and his friends, and are now disposed of in consequence of the whole burden of management, through deaths and family arrangements, having fallen upon the vendor, who resides for most of the year in a distant county, but who will be a member of the new board.

Victoria (Philosophical) Institute.—A meeting of this institute took place at its rooms, 8, Adelphi-terrace, on Monday night, Mr. C. Brooke, F.R.S., in the chair. The Rev. Dr. Ross, Colonel Drayson, R.A., and several other members, were elected, and donations to the library announced. Among the letters read, was one from the Right Hon. W. E. Gladstone, expressing the great interest with which he had read the proof copy of Professor Kirk's paper on "Force"; which paper was then read by the author, who had prepared it with the special object of supplying a concise and popular essay upon the present aspect of a subject which had been made the question of the day. Professor Kirk began with a criticism of the more common definitions of force, and proceeded to treat of it as a true *phenomenon*, arguing that every reality which reveals itself as existent must be so regarded. His aim was to reach the conceptions of movement in its origin, or of that in virtue of which motion, in every instance, has its beginning. The doctrine of molecules possessing force, was discussed at length, and the molecular theory generally disputed. The correlations of strictly material affections, and also the correlations of mental affections were stated; but the correlations of material with mental affections denied. Professor Kirk argeud that an impossible limit separated mind from matter, so that while their several affections were related, they are never correlated—that is, they never passed into another, as material affections pass into material, and mental into mental. The result of this paper went to show that true force is *that capacity of mind in virtue of which it produces motion.* Force, energy, and all *kindred* terms, when applied to matter could truthfully mean motion only, and if accounted for, must be so by reference to force-originating mind. An animated discussion followed the reading of the paper.

Gleanings.

Six-and-a-half tons of putrid fish were seized by the officers of the Fishmongers' Company, Billingsgate-market, last month.

The newest style of bonnet in America is graphically described as a cross between a locomotive smock-stack and a custard pie.

A paper by Mr. Moorhouse, in the *American Naturalist*, assigns a vegetable origin to the horse-disease which recently committed such ravages in the States.

A new American dish is grape-leaves fried in egg-batter; it is called a French dish. A New York contemporary remarks, "We can't think of anything that would be more delicious than fried grape-leaves, unless it is a theatrical poster on toast."

A premium of 5*l.* has been offered in America for the best Scriptural demonstration in tract form of "The possibility of perfected holiness in this life." The New York *Observer* offers one of 20*l.* for a living specimen.

The following is an epitaph in a churchyard in Connecticut:—

Here lies, cut down like unripe fruit,
The wife of Deacon Amos Shute;
She died of drinking too much coffee,
Anno Dominy eighteen forty.

Dear Coals versus New Sermons.—A parish minister in the neighbourhood of Dundee has (the *Dundee Advertiser* informs us), announced that he has discontinued studying; and until coals can be got at a cheaper rate, he has intimated his intention to preach his old sermons! He alleges that he cannot afford coals for his study fire.

Pumps and Pillar Posts.—It has been discovered that many Londoners mistake old and disused pumps, in which there is a slit where the handle used to work, for letter-boxes, and put their letters in them. In one in Great Titchfield-street several of these were discovered, and three are said to be still lying in the slit of a pump near Portland-place.

Inharitants of the Deep Sea.—The Challenger appears to be picking up very curious creatures from the bottom of the Atlantic. It has dredged up creatures almost entirely composed of eyes, in which the body is a mere appendage to the eyes, and another, a crustacea, in which the eyes—if there ever were any—have taken leave of the body, and the body is totally blind, but furnished with the most delicate claws by which the animal fee s its way about.

A Trophy of Perfumery.—It is said that Mr. Rimmel, the well-known perfumer, has been fortunate enough or enterprising enough to secure the finest site in the Vienna Exhibition building for the display of his fragrant wares. His trophy is to occupy the centre of the floor, and will be carried up to a great height. It is to take the form of a fountain, the perfumed spray of which will permeate the place. It is to cost some thousands of pounds, and it is intended to make the name of Rimmel a household word at the furthest limit of the habitable globe.

Waiting for a Lord.—Rather an amusing story is told of a stranger who came from Castlefinn to Strabane on some business, and who, in returning to the station, found he was just in time to be too late. He hurried to the gate at full speed, but it was only to hear the signal given, and to see the train passing quietly off. With as much authority as he was capable of commanding, he shouted to the guard at the top of his voice, "Stop! Lord Lifford's coming." It acted like magic. The obsequious guard instantly signalled, speed was slackened, the train stopped, moved back, and took its place at the platform, to wait his lordship's arrival. Meanwhile the very anxious herald secured his ticket, and with great composure took his seat in a third-class carriage. Then, putting his head out of the window, he informed the obliging guard that his lordship had entered, and that he might move on.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTHS.

WORSLEY-BENISON.—On March 4, at Gordon Villa, Grange-road, Canonbury, the wife of H. W. S. Worsley-Benison, of a daughter.

WYATT.—March 28, at Billericay, Essex, the wife of the Rev. Richard Wyatt, of a daughter.

MARRIAGES.

HEWLETT—WILSON.—March 13, at Bombay, by the Revs. Charles Harding, M.A., and R. C. Mather, M.A., LL.D., the Rev. John Hewlett, B.A., of the London Missionary Society, Mirzapore, North India, to Emma Elizabeth, widow of the Rev. Robert Wilson, B.A., of the London Missionary Society, Hankow, China

PARKER—STERRY.—March 27, at the Asylum-road Congregational Church, Peckham, by the Rev. A. Buzacott, B.A., Mr. George W. Parker, M.R.C.S., L.R.C.P., to Maria M. A., daughter of J. P. Sterry, Esq., of Peckham.

WRIGHT—SALT.—April 2, at the Lightcliffe Congregational Church, by the Rev. Thomas Binney, LL.D., and the Rev John Thomson, Henry Wright, Esq., J.P., of 22, Upper Phillimore-gardens, Kensington, to Amelia, eldest daughter of Sir Titus Salt, Bart., of Crows Nest, near Halifax.

GIBB—NIMMO.—April 3, at the Congregational Church, Camberwell green, by the Rev. D. Nimmo, father of the bride, assisted by the Rev. J. Morlais Jones, of Lewisham, James Gibb, of Peckham, to Helen Nimmo, of Peckham.

MARRIOTT—WATSON.—April 3, at the Congregational Church, Eastbourne, by the Rev. W. Howieson, assisted by the Rev. J. B. Marriott, Thomas Eustace Marriott, of Walworth, to Emily Watson, the youngest daughter of the late William Henry Watson, Esq., of Bouverie-street, London, and Eastbourne.

WEEKES—SERPELL.—April 3, at Mutley Chapel, Plymouth, by Rev. John Aldis, assisted by Rev. Robert Lewis, Amos Tucker, fourth son of T. E. Weekes, Windsor-terrace, to Fanny C., daughter of R. C. Serpell, South View, Mannamead.

FERRAND—RUSSELL.—On April 3, at the Congregational Church, Rusholme-road, Manchester, by the Rev. Alexander Thomson, M.A., William Cole Ferrand, of Bradford, to Mary Jane, third daughter of Peter Russell, Esq., of Bradford, Yorkshire. No cards.

DEATHS.

BAIN.—Feb. 24, at Hong Kong, after giving birth to a daughter, stillborn, Anna Maria, wife of G. M. Bain, of the "China Mail," and daughter of B. B. Turner, of Holloway.

CARTER—March 29, at the residence of her son, Pembroke-road, Kensington, Phebe, widow of the Rev. John Carter, of Braintree.

EWEN.—April 4, at Cambridge House, 120, Hagley-road, Edgbaston, near Birmingham, Sarah, the beloved wife of Frederick Ewen.

PIGGOT.—On April 5, at Bridge House, Royston, Cambridgeshire, Jane, third daughter of the late James Piggot, of the same place, in her 46th year.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 2, 1873.

ISSUE DEPARTMENT.

Notes issued	£37,461,120	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,461,120
		Silver Bullion	—
	£37,461,120		£37,461,120

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,381,441
Rest	3,781,246		
Public Deposits	15,860,387		
Other Deposits	19,736,746	Other Securities	28,810,207
Seven Day and other Bills	396,779	Notes	11,351,035
		Gold & Silver Coin	785,474
	£54,328,158		£54,328,158

April 3, 1873. Frank May, Deputy Chief Cashier.

Holloway's Ointment.—Painless Cures.—Sores, wounds, and other diseases affecting the skin, are amendable by this cooling, healing unguent. It has called forth the loudest praises from persons who had suffered for years from bad legs, abscesses, sores, wounds, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this ointment, can form an idea of the comfort it bestows, by restraining inflammation and allaying pain. For neuralgia, rheumatism, and gout, the same application, properly used, gives wonderful relief. In the nursery it displays its curative powers over the ills of infancy, with even greater prominence and happier effects, than over the chronic complaints of maturity.

Markets.

CORN EXCHANGE, MARK LANE, Monday, April 7.

We have moderate arrivals of wheat, both English and foreign, for to-day's market. We had a quiet trade for all articles. Samples of English wheat, being in poor condition, barely supported last week's prices. Foreign also met a retail sale at about former prices. The flour trade was quiet, at previous quotations. Beans, peas, and Indian corn sold slowly at last week's prices. Malting barley, as well as grinding sorts, were fully as dear. Of oats we have moderate arrivals. Prices ruled the same as on Monday last The arrivals on the coast are moderate, and prices of cargoes remain without change.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red..	59 to 62	
Ditto new.. ..	50	55
White	58	66
„ new ..	50	55
Foreign red ..	59	62
„ white ..	64	67
BARLEY—		
English malting	31	35
Chevalier.. ..	42	49
Distilling.. ..	32	35
Foreign	29	51
MALT—		
Pale..	66	74
Chevalier.. ..	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian.. ..	32	34

	Per Qr. s.	s.
PEAS—		
Grey	33 to 35	
Maple	38	41
White	36	40
Boilers	36	40
Foreign	37	39
RYE—	36	38
OATS—		
English feed ..	21	25
„ potato..	26	31
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	20
„ White ..	18	20
Foreign feed ..	16	20
FLOUR—		
Town made ..	47	54
Best country households ..	44	47
Norfolk & Suffolk	38	42

BREAD, Monday, April 7.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, April 7.—The total imports of foreign stock into London last week amounted to 10,281 head. In the corresponding week in 1872 we received 15,774; in 1871, 12,736; in 1870, 6,421; in 1869, 10,469; and in 1868, 4,191 head. Firmness has been the characteristic of the cattle trade to-day, and there has been a tendency to higher rates. About an average supply of beasts has been on sale. On the foreign side there have been about 360 Spanish, some of which have been in good condition, and also about 50 Dutch from Gothenburg. With a steady trade higher prices have been paid for choice breeds. From our own grazing districts the receipt of beasts have been less extensive, but the quality has been good. In all breeds sales have progressed steadily, and 2d. per 8lbs. more money has been realised than on Monday last. For the best Scots and crosses 6s. to 6s. 2d. per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,300; from other parts of England about 250; from Scotland 50, and from Ireland 200. A moderate supply of sheep has been in the pens. With a firm market prices have ruled 2d. to 4d. per 8lbs. higher than on Monday last. The best Downs and half-breds in the wool have sold at 7s. 8d. to 8s. 6d. per 8lbs., and ditto clipped at 6s. 2d. to 6s. 4d. per 8lbs. Lambs have been disposed of at from 8s. to 9s. per 8lbs. [Calves have been quiet, and without change. Pigs have sold at about late rates. At Deptford there have been 315 beasts from Hamburg.

Per 8lbs., to sink the offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	4	4 to 4 10	Pr. coarse wooled	7 6	7 8
Second quality .	5	0 5 2	PrimeSouthdown	7 8	8 0
Prime large oxen	5	10 6 0	Lge.coarse calves	4 4	5 4
Prime Scots . .	6	0 6 2	Prime small	5 6	6 4
Coarse inf. sheep	5	0 6 0	Large hogs . .	3 8	4 4
Second quality .	6	6 7 0	Neat sm. porkers	4 4	4 10

Lamb, 8s. 0d. to 9s. 0d.

METROPOLITAN MEAT MARKET, Monday, April 7.—There were limited supplies of meat, which changed hands slowly at the quotations annexed.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef .	3	4 to 4 0	Inferior Mutton	4	0 to 5 0
Middling do. .	4	4 4 8	Middling do. .	5	0 5 6
Prime large do.	5	0 5 4	Prime do. . .	5	6 6 0
Prime small do.	5	2 5 6	Large pork .	4	0 4 4
Veal	4	8 5 6	Small do. .	4	8 5 6

PROVISIONS, Monday, April 7.—The arrivals last week from Ireland were 135 firkins butter, and 3,634 bales bacon; and from foreign ports 22,901 packages butter, 1,070 bales and 1,47 boxes bacon. Butter continues to meet a slow sale, with a downward tendency in prices Bacon has met a slow sale. Prices declined 4s. per cwt., at which reduction there was more doing. Lard moves but slowly, at the late advance.

HOPS.—BOROUGH, Monday, April 7.—We have to report an extremely firm market, consequent on the increased business reported in our last. Fine and medium parcels of Mid and East Kents have changed hands, at full rates, most attention having been paid to these descriptions, which are very scarce. Holders of Wealds and Sussex are indisposed to part with their stocks in any quantity except at old values, being of the opinion that the demand alone will necessitate an enhancement of prices. Continental markets are very quiet. Mid and East Kent, 5*l.* 5s., 6*l.* 6s., to 7*l.* 7s.; Weald of Kent, 5*l.*, 5s., 5*l.* 12s. to 6*l.* 10s.; Sussex, 5*l.* 5s, 5*l.* 12s. to 6*l.*; Farnham and country, 5*l.* 12s. to 7*l.*

COVENT GARDEN MARKET, Friday, April 4.—Prices keep much the same, with a better demand for best things. Strawberries are coming in very slowly. A few samples of new grapes from pot vines are replacing the old ones. Continental vegetables of all sorts are finding their way, such as asparagus, new carrots, cauliflowers, salading, artichokes, and French beans.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 7.—The better descriptions of potatoes continue in demand, and show a further improvement in value. There is a good show of foreign of medium and inferior quality, on rather easier terms. Best Kent Regents, 200s. to 260s. per ton; Essex and other Regents, 160s to 200s.; Best Rocks, 120s. to 140s. per ton; Flukes, 140s. to 200s. per ton.

SEED, Monday, April 7.—There was a moderate supply of English cloverseed. Medium and fair qualities commanded the full prices of last week. French samples were rather dearer, with an improved sale. Good trefoil realised last week's prices, with a moderate demand for such. English canaryseed brought former rates. Foreign qualities were dull and easier to purchase. Milletseed could be bought at 25s. per qr. Grasses were steady in price and demand. Foreign tares realised as much money with a quiet sale. White and brown mustardseed unaltered in value with little passing in either sort. Large hempseed brought former rates steadily.

WOOL, Monday, April 7.—The market for colonial wool has been very firm in tone, and a moderate business has been doing. English wool has been quite as dear, although the actual transactions effected have not been large.

OIL, Monday, April 7.—Linseed oil has been steadier, and rape has commanded more attention. Other oils have been without change.

TALLOW, Monday, April 7.—The tallow trade is quiet, without material change in prices. New P. Y. C. is quoted 43s. 6d. per cwt. on the spot, and old at 43s. per cwt. Rough fat 2s. 1d. per 8lbs.

COAL, Friday, April 4.—Wallsend, Hetton, 32s. 6d.; ditto Harton, 29s. 9d.; ditto Tees, 31s. 3d. Ships at market, 48; sold, 48.

Advertisements.

A LADY, the Wife of a Professional Man in the South of England, will be glad to RECEIVE to educate with her own daughters A CHILD about 12 years of age. Terms 60 Guineas per annum.—Address, B. R., Post Office, Salisbury.

WARDROBE-KEEPER WANTED, for a Gentlemen's School, near London. Good Needlewoman, industrious, methodical. Age about 30. Good PLAIN COOK WANTED, with good personal character.—Address, Mrs. Barker, The Palace, Enfield.

AMATEUR AUTHORS may CONTRIBUTE to a high-class SHILLING MONTHLY MAGAZINE. Remuneration given.—Full particulars forwarded on receipt of stamped directed envelope by the Editor, 27, Moreton-place, Belgravia, London, S.W.

SALE BY AUCTION.

Norland square, Notting-hill.—A valuable Freehold Estate, known as the Notting-hill and Bayswater Proprietary School, suitable for scholastic, ecclesiastical, or other purposes.

LOMAX and FLEXMAN will SELL by AUCTION, on the PREMISES, on WEDNESDAY, April 23, at Two o'clock precisely in one lot, the above PROPERTY, comprising a dwelling-house, No. 53, Norland-square, containing seventeen rooms; the newly-erected and spacious schoolhall, capable of containing 600 persons, with large playgrounds; also the beneficial lease of the dwelling-house, No. 1, Norland-place, the whole of the value of £400 per annum; and all the fixtures, fittings, and school furniture. —May be viewed, and particulars had of Messrs. Jenkins and Price, Solicitors, 5, Tavistock-street, Strand; at the Auction Mart, Tokenhouse-yard, E.C.; on the premises; and at the Auctioneers' Offices, 8, Orchard-street, Portman-square, W.

LONDON CONGREGATIONAL UNION.

The FIRST SESSION of the CONGREGATIONAL UNION for LONDON will be held in FINSBURY CHAPEL on TUESDAY, April 29th. An Afternoon Meeting will be held at 3.30 for the transaction of business and for conference. In the Evening Divine service will be held at 6.30, when, after special prayer and the Chairman's Address, the Lord's Supper will be administered. Chairman for the present year, the Rev. J. C. Harrison.

The Committee invite the attendance of the Pastors and Deacons of all the Metropolitan Churches.

JOHN NUNN, Convener.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.

The ANNUAL FESTIVAL in Aid of the Funds of this Charity will be held at WILLIS'S ROOMS, KING-STREET, ST. JAMES'S-SQUARE, on WEDNESDAY, April 30.

The Right Honourable the Earl of DERBY will preside.

Tickets for the dinner (One Guinea each) may be had of the Stewards; of the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's Park; at Willis's Rooms; and at the Hospital.

Gower-street, April, 1873.

MANCHESTER NEW COLLEGE, LONDON.

"The College adheres to its original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines."

The Trustees of Manchester New College offer for Competition TWO SCHOLARSHIPS of £50 per annum, tenable for two years at any British or Irish University.

At the time of receiving the Scholarship each scholar is to furnish a written statement that it is his *bond fide* intention to enter Manchester New College as a Divinity Student, the first session after graduation.

The EXAMINATION will be held at UNIVERSITY HALL, Gordon-square, London, W.C., on WEDNESDAY, May 14th, and two following days, at 9 a.m.

For further particulars, apply to

R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester; or,
Rev. CHARLES BEARD, B.A.,
13, South-hill-road, Liverpool.

COMFORT in BED for INVALIDS, by using the VICTORIA INVALID REST, which enables the invalid to sit up in bed for meals, reading, &c., without fatigue.—Illustrated description and prices free.—"Invalid Rest Depôt," 19, Lamb's Conduit-street, W.C.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

THE LONDON INTERNATIONAL EXHIBITION of 1873,

will OPEN on EASTER MONDAY. The Industries illustrated will be SILK, CARRIAGES, STEEL, and FOOD, with Works of FINE ART of all kinds and Countries.

About 300 of the best works of the late J. PHILLIP, R.A., and T. CRESWICK, R.A., will be exhibited; also works by Officers of the Army and Navy.

Admission, One Shilling. Monday and Saturday Evenings, Sixpence each, after Six o'clock.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences THURSDAY, the 24th April, 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

FRENCH PROTESTANT SCHOOL FOR YOUNG LADIES.—MONTMORENCY HOUSE, Harley-road, St. John's Wood.

Principals—Mademoiselle AUGER (Parisienne Diplomée) and Miss OWEN, assisted by English, French, and German Resident Governesses, and first-class Visiting Masters.

Referees—Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.; Rev. Newman Hall, LL.B.; Rev. William Marshall, M.A.; Rev. David Thomas, D.D., Editor of the "Homilist"; and Parents of Pupils.

EASTER TERM will commence APRIL 28th.

HYDROPATHY!—JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 23s. to 30s. per week.
Prospectuses on application.

TETTENHALL COLLEGE, STAFFORDSHIRE.

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SECOND MASTER.
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ASSISTANT MASTERS.
MARTIN F. SHORT, Esq., B.A., and Priseman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
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Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

EDUCATION.—DR. MARTIN REED, of HURST COURT, ORE, HASTINGS, Boards and Educates the Sons of Gentlemen.

Terms—Fifty to One Hundred Guineas.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP STORTFORD, HERTS.

TWO SCHOLARSHIPS will be offered for competition to Boarders entering the School after Easter next—(1) value £18, for boys between fourteen and sixteen years of age; (2) value £12, for boys under fourteen years of age.—For particulars, apply to the Head Master, Rev. R. Alliott, B.A., East of England Nonconformist School Company (Limited).

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SUMMER TERM will begin THURSDAY, May 1st.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

ISSUE of 16,500 SHARES of £10 each, of

THE BONVILLES COURT COAL and IRON COMPANY (Limited).

Incorporated under the Companies Acts, 1862 and 1867, by which the liability of shareholders is limited to the amount of their shares.

Share capital—£200,000, in 20,000 shares of £10 each, of which 16,500 are now for subscription.

Price of subscription, par—or £10 per share, payable as follows:—

£1 per share ..... on application.
3 „ ..... on allotment.
3 „ ..... on 20th May, 1873.
3 „ ..... on 20th June, 1873.
£10

Subscribers may pay up their shares in full on any day on which an instalment is due, entitling them to discount at the rate of £6 per cent. per annum for such prepayment.

DIRECTORS.

James Beaumont, Esq., Merrow, near Guildford (late General Manager of the East India Iron Company).
Wentworth Gore, Esq., London, and Lyndhurst, Hants.
Frederick Levick, Esq., 46, Belsize-park, London (late Managing Director of the Blaina Iron Company).
The Hon. Henry William Petre, Springfield, near Chelmsford, Essex.
Charles Ranken Vickerman, Esq., Hean Castle, near Tenby, and Thoby Priory, Essex.

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John Holmes, Esq., 34, Clement's-lane, London, E.C.

AUDITOR.

Alfred Allott, Esq. (Auditor of the Midland Railway Company).

SECRETARY—John Roberts, Esq.

OFFICES.

8, Great Winchester-street-buildings, E.C., London.
Bonvilles Court Collieries, near Tenby, South Wales.

This Company is formed for the purpose of acquiring, working, and further developing the well-known extensive and valuable coal and mineral properties—portions of which have been in work from 40 to 50 years—known as the Bonvilles Court Collieries and the Kilketty Ironworks and Collieries, situate at Saundersfoot, near Tenby, South Wales, together with the rich hematite deposits at Penally, South Wales.

These extensive and valuable works, upon which a very large sum of money has been expended, were formerly owned by Mr. C. R. Vickerman, in conjunction with several relatives and friends; but, in consequence of deaths and family arrangements, the whole burden of the undertaking devolved upon him exclusively, and, as he resides for the greater part of the year in a distant county, he determined to dispose of the works to the present vendor to this Company, accepting, however, a seat at the board.

The Company will therefore have the benefit of his valuable experience and assistance, which his knowledge of the district and his influence with the resident population enable him effectually to give.

The Company also acquire the railways (about seven miles in length) which intersect the property, connecting it and the neighbouring collieries and works with the harbour of Saundersfoot, and the Company also become proprietors of the harbour of Saundersfoot, which is of considerable local importance, being the port at which coals are shipped from the district.

The Bonvilles Court Collieries are well known throughout England, as they supply the special quality of coal chiefly used for malting purposes, called "Myers' Malting Anthracite Coal," which commands very high prices, being specially suitable for the preparation of the best malt.

The area of the estates as to which this Company possess mining rights is more than 7,000 acres, or 11 square miles.

They are held upon mining leases for long unexpired terms, at very low dead rents and moderate royalties.

The mineral lands comprise numerous veins of argillaceous ironstone of proved good quality.

The present contents of the coal fields are calculated at 8,000,000 tons. The coal is of the rarest quality, is absolutely free from sulphur and other deleterious ingredients, and approaches more nearly to charcoal than does any other fuel; and consequently commands very high prices at all times.

By the improved process adopted at the Kilgetty Works the "culm" is utilised by conversion into a superior quality of coke for use in the furnaces; and it is specially suited for the manufacture of patent fuel, for which there is a great and continuous demand.

The deposits of hematite ore are rich in quality, yielding over 60 per cent. of metallic iron. The extent of these deposits not having been ascertained, no estimate has been made of their probable yield, although doubtless it will prove a source of considerable revenue. About 1,000 tons have been raised and used.

The Kilgetty Ironworks are of a very complete character, comprising blast furnaces, cast-house and hot-air stoves, gas apparatus, calcining kilns, coke ovens, engines and boilers, coal washing and grinding machinery, and all the requisites for the economical manufacture of pig iron, the existing furnace plant being capable of producing about 15,000 tons of pig iron per annum. It is intended to erect immediately additional furnaces, capable of treating a further 15,000 tons, thus increasing the total capacity of manufacture of pig iron to 30,000 tons annually.

The pig iron produced at Kilgetty is of special excellence, and is much esteemed from its similarity to charcoal iron, arising chiefly from the exceptionally pure character of the coal used at the works.

It is also specially suitable for the manufacture of Bessemer steel, armour plates, tin plates, &c., and meets with a ready sale in anticipation of production.

The works also include plant for the manufacture of patent fuel.

Saundersfoot Harbour, with its quays, wharves, landing-stages, shoots, &c., was constructed under special Act of Parliament, by which tolls and dues are authorised to be levied. These will belong to the Company, which will also have the right of levying a railway toll on all goods and traffic.

The possession of the harbour, among other advantages, places the works in direct communication with Milford Haven, the Government dockyard at Pembroke, and by railway and sea with all parts of the kingdom. The saving of tolls and shipping dues alone average from 1s. 8d. to 2s. 6d. per ton.

The railways are about seven miles in length.

The purchase-money payable by the Company for the entire properties, including the railway harbour, &c., as a going concern, is £210,000, this amount being based on the reports made by B. P. Bidder, Esq., and Lewis Thomas Lewis, Esq., F.G.S., jointly, and by Messrs. William Bird and Co.

As a proof of the confidence in the undertaking entertained by the vendor, he has consented to allow the sum of £25,000 to stand as a deferred payment for five years, taking mortgage debentures bearing interest at 6 per cent. per annum for such sum, the balance—namely, £115,000—being payable in cash.

This arrangement may be looked upon as of a very favourable character, as the entire profits of the undertaking—after deducting the amount necessary to pay interest upon the debentures (amounting to £5,700 per annum only) will be available for division as dividends on the share capital of the company now for subscription.

After such payment to the vendor there will remain the sum of £50,000—an amount considered amply sufficient to provide for the purchase of the stocks manufactured and now at the works, to furnish the necessary working capital, to provide for the development of the coal properties, and for such an augmentation of plant as to enable the works to produce 30,000 tons of pig iron per annum, without interfering with the supplies necessary for the maintenance of the present coal trade.

In the terms of purchase no addition has been made for the extremely valuable goodwill and brand, and the very valuable connection, extending throughout England and Irelands, both for Myers' malting coal, as well as the Kilgetty iron, which is well known as of a specially choice make.

The current price for the coal delivered, f.o.b., in Saundersfoot harbour, is 27s. per ton. For Bessemer pig iron the price would be £8 10s. to £9 per ton; but as the present quotation may be considered, to a certain extent, as exceptional, the directors have thought it safer to take, as the basis of their calculation, the estimates to be found in the following extract from the report of Messrs. Bidder and Lewis, which, being based on an average of a number of years, may be considered normal:—

Dealing with an output of 200 tons of coal and culm per day=60,000 tons per annum, at a cost of 8s. 6d. per ton; and assuming that one-half, or 30,000 tons, will be culm (to be converted into "anthracite coke," and consumed in the blast furnaces, in addition to what is consumed by the engines, and sold to the local trade at cost price), there will remain 30,000 tons, which, at the recent average selling price of 25s. per ton, would show a profit of 16s. 6d. per ton; but by allowing a further 2s. 6d., and not assuming any consequent increase in the selling price, there would still be left a profit of 14s. per ton	£21,000
The yield of four blast furnaces, at 150 tons each per week, would produce 30,000 tons of pig iron per annum, which, at present rates and prices, would show an actual profit of £2 to £3 per ton; but assume an average profit of 20s. per ton (which, for the special reasons already given is fairly probable, and more likely to be increased than diminished), and the income from the four furnaces would give, per annum	30,000
	£51,000

After providing for payment of interest on the debentures, the net profits would, according to these estimates, yield very large dividends on the share capital of the Company.

An additional value is given to the position and extent of the property, and to the quality of the minerals (before commented upon), by the very exceptional nature of the labour employed, as regards quality and permanence. It is drawn from the numerous class of small freeholders and occupiers of land, whose status forms a special feature of the district.

The Directors feel every confidence that the results of this Company will be highly satisfactory, the property being of a most complete character, offering a remarkable field for development in every branch of the undertaking.

Copies of the reports and valuations of B. P. Bidder, Esq., Lewis Thomas Lewis, Esq., and Messrs. William Bird and Co., of the agreement of purchase, and of the memorandum and articles of association, can be seen at the offices of the solicitor.

In the event of no allotment being made, the deposit will be returned in full without deduction.

Should a less number of shares be allotted than are applied for, the deposit will be made available towards the sum payable on allotment.

Applications for shares must be made on the accompanying form, which must be forwarded, together with a deposit of £1 per share to the bankers of the Company, the London and County Bank, 21, Lombard-street, E.C., London, or any of its branches, or to the Secretary, at the offices of the Company, 8, Great Winchester-street-buildings, E.C., London, where prospectuses and forms of application may be obtained.

By order of the Board.
JOHN ROBERTS, Secretary.

Offices of the Company, 8, Great Winchester-street-buildings, E.C., London, 5th April, 1873.

The following contract has been entered into on behalf of the Company:—

5th April, 1873.—An agreement made between Thomas Levick of the one part, and John Roberts, as trustee for and on behalf of the Company, of the other part.

ISSUE of 16,500 SHARES of £10 each of the BONVILLES COURT COAL and IRON COMPANY (Limited).

FORM OF APPLICATION.

(To be retained by the Bankers.)

To the Directors of the Bonvilles Court Coal and Iron Company (Limited).

Gentlemen,—Having paid to your credit at your bankers, the London and County Bank, the sum of £ , being £1 per share on shares of £10 each, of the Bonvilles Court Coal and Iron Company (Limited), I request you to allot me that number of shares; and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the balance due thereon, according to the terms of the prospectus dated 5th of April, 1873.

Name (in full) .....
Address .....
Profession (if any) .....
Date .....1873.
Signature .....

(Addition to be filled up if the applicant wishes to pay up in full on allotment.)

I desire to avail myself of the privilege to pay up in full on allotment the above shares, in terms of prospectus.

Signature .....

CHOICE FLOWER SEEDS FOR SPRING, 1873.—Twelve beautiful varieties for Open Garden, &c., including double German Aster, and Ten-Week Stocks, Sweet Peas, Mignonette, and Scarlet Linum. With full cultural directions and descriptive labels, post free, 14 Penny Stamps. Twenty-five and Fifty Varieties, 26 and 50 stamps.

DANIELS BROTHERS, Seed Growers, Norwich.

MARAVILLA COCOA.—The Cocoa (or Cacao) of Maravilla is the true theobroma of Linnæus.—TAYLOR, BROTHERS, the largest manufacturers of cocoa in Europe, having the exclusive supply of this unrivalled cocoa, invite comparison of it with any other cocoa for purity, fine aroma, sanative, nutritive, and sustaining power, easiness of digestion, and especially high delicious flavour. One trial will establish it as a favourite beverage for breakfast, luncheon, and a soothing refreshment after a late evening.

MARAVILLA COCOA for BREAKFAST.—The Globe says:—"TAYLOR, BROTHERS' MARAVILLA COCOA has achieved a thorough success, and supersedes every other cocoa in the market. Entire solubility, a delicate aroma, and a rare concentration of the purest elements of nutrition distinguish the Maravilla Cocoa above all others. For homœopaths and invalids we could not recommend a more agreeable or valuable beverage." Sold in tin-lined packets only by all grocers, &c., throughout the world.

JOHN BENNETT'S WATCHES, 65 and 64, Cheapside.

John Bennett's Gold Presentation Watches, 20 guineas, 30 guineas, 40 guineas.
John Bennett's ladies' gold keyless watches, from 10 guineas.
John Bennett's silver watches, with keyless action, from six guineas.
John Bennett's gold keyless half-chronometers, from 30 to 40 guineas.
John Bennett's silver half-chronometers from 16 to 25 guineas.
John Bennett's half-chronometers are compensated for variations of temperature, adjusted in positions, and need no key.
John Bennett's English hall-clocks, chiming the quarters, from 30 guineas.
John Bennett's richly gilt drawing-room clocks, classic designs.
John Bennett's marble dining-room clocks, with antique bronzes.
John Bennett's 18-carat hall-marked chains and choice jewellery.
John Bennett's clock and watch manufactory, 63 and 64, Cheapside.

In return for a £10 note, free and safe, per post, one of Bennett's lady's gold watches, perfect for time, beauty, and workmanship, with keyless action, air-tight, and damp-tight. Gold chains at manufacturer's prices, post-office order.—John Bennett, 65 and 64, Cheapside.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—243, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

ALEX. ROSS'S GREAT HAIR RESTORER.—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandrift. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—A ROSS, 248, High Holborn, London.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, Euston-road, King's Cross (Corner of Belgrave-street), London. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

Extract from Visitors' Book.

"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. Roberts, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B Harvey, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. Karcher, Toronto, C.W.

ROYAL POLYTECHNIC, 309, Regent-Street.—LENT.—Fuel: what shall we burn? New and important Lecture, by Professor Gardner.—The Worlds above: New Astronomical Lecture, by Mr. King, with Spectral and Dioramic Effects, by Dr. Croft.—Hide and Seek: New Comical and Character Entertainment, by Mr Percy Vere.—How Jane Conquest rang the Bell, by Mrs. Oswald Hughes, with Splendid Effects. Many other entertainments. Admission, 1s. Open twice daily, 12 to 5, and 7 to 10.

WINES OF AUSTRALIA.

The "Tintara" is a robust sustaining wine. It cannot develope acidity. It is grown on ironstone soil. It possesses high tonic properties, and is essentially a strengthening wine. Fuller particulars of this and other wines can be had on application at P. B. BURGOYNE'S, Head Offices, 50, Old Broad-street, and London Wall, London, E.C.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 38s.; Hartlepool, 37s.; best Wigan, 36s.; best Silkstone, 36s.; new Silkstone, 35s.; best Clay Cross, 36s.; Primrose, 34s.; Derby Bright, 34s.; Barnsley, 34s.; Kitchen, 31s.; Hartley, 31s.; Cobbles, 30s.; Nuts, 29s.; Steam, 30s.; Coke, 26s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 38s.; best Inland, 36s.; best Coke, 26s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico.

EDWARD WADSWORTH, ORGAN BUILDER, ALBERT-SQUARE, MANCHESTER, estimates for New Instruments, Enlargements, and Tuning on application.

ALASKA DIAMONDS, a newly-discovered transparent Carbonised Quartz, equal in brilliancy to the real diamond, mounted on the Oroide Gold, will wear a lifetime. Cluster Rings, 7s. 6d. and 10s. 6d.; Earring, 7s. 6d. and 10s. 6d.; Brooch, 7s. 6d. and 10s. 6d.; Lockets, 7s. 6d. and 10s. 6d; Sleeve Links, 7s. 6d.; Shirt Studs, 6s.; Scarf Pins, 3s. 6d. and 5s. 6d.; Single-stone Rings, 5s. 6d. Size of finger obtained by cutting hole in card. Crosses, 5s. 6d. and 7s. 6d. Price List free.—W. HOLT, 35, All Saints-road, Westbourne Park, London, W.

KELLY'S ORGAN HARMONIUMS, as manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibitions. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

HARMONIUMS, by GILBERT L. BAUER. Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES, Concert Rooms, Private Families, &c, &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

JOHN GOSNELL & CO.'S
"CHERRY TOOTH PASTE"
Greatly excels all other preparations for the Teeth.

"AGUA AMARELLA"
Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"
Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'S, and see that you have none other than their *genuine* Articles.

Sold by all respectable
CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

A DELICATE AND CLEAR COMPLEXION,
with a Delightful and Lasting Fragrance, by using the celebrated
"UNITED SERVICE" SOAP TABLETS,
4d. and 6d. each. Manufactured by
J. C. and J. FIELD, UPPER MARSH, LAMBETH.
Order of your Chemist, Grocer, or Chandler.

ELECTRICITY IS LIFE.

PULVERMACHER'S Improved Patent GALVANIC CHAIN BANDS, BELTS, BATTERIES, and ACCESSORIES. Price from 2s. and upwards.

Reliable evidence in proof of the unrivalled efficacy of these appliances in Rheumatism, Gout, Neuralgia, Deafness, Head and Tooth Ache, Paralysis, Liver Complaints, Cramps, Spasms, Nervous Debility, Functional Disorders, &c., is given in the Pamphlet, "GALVANISM NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY."

Apply at PULVERMACHER'S Galvanic Establishment, 194, Regent-street, London, W., where Pamphlet and full Price List can be obtained, post free.

DR. ROBERTS'S OINTMENT, called the POOR MAN'S FRIEND, is confidently recommended to the public as an unfailing remedy for wounds of every description, and a certain cure for Ulcerated Sore Legs, if of twenty years' standing, Cuts, Burns, Scalds, Bruises, Chilblains, Ulcers, Scorbutic Eruptions, Pimples in the Face, Weak and Inflamed Eyes, Piles and Fistula, Gangrene, and is a specific for those Eruptions which sometimes follow Vaccination. Sold in Pots 13 d., 2s 9d., 11s., and 22s. each.

DR. ROBERTS'S PILULÆ ANTISCROPHULÆ, or ALTERATIVE PILLS, proved by sixty years' experience an invaluable remedy for that distressing complaint called Scrofula, Glandular Swellings, particularly those of the neck, &c. They are one of the best alteratives ever compounded for purifying the blood and assisting Nature in all her operations. They are efficacious also in Rheumatism, and form a mild and superior Family Aperient that may be taken at all times without confinement or change of diet. Sold in Boxes at 13½d., 2s. 9d., 4s. 6d., 11s., and 22s. each.

Sold by the Proprietors, BEACH and BARNICOTT, at their Dispensary, BRIDPORT, and by all respectable Medicine Vendors.

KAYE'S WORSDELL'S PILLS.—The approach of spring indicates the necessity of medicine to purify the blood and strengthen the system against the effects of change of weather, and the advent of summer. KAYE'S WORSDELL'S PILLS being composed of vegetable matter, chiefly acting on the fluids, will be found the best spring medicine that can be used.

Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box,

FRY'S CARACAS COCOA.
"A most delicious and valuable article."—Standard.
"Nothing can be found at all equal to it."—Court Circular.

FRY'S CARACAS COCOA.
"A packet can be easily obtained, and its delicate flavour and fine aroma secure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.
The pure Cocoa Nib deprived of its superfluous oil.
N.B.—A sample, post free, on application.
J. S. FRY and SONS, Bristol and London.

CROSSE AND BLACKWELL, Purveyors to the Queen, SOHO-SQUARE, LONDON, direct attention to the following Articles, which may be obtained of all Grocers and Italian Warehousemen.

PURE PICKLES IN MALT VINEGAR.

CAPTAIN WHITE'S ORIENTAL PICKLE, Curry Paste and Curry Powder.

TIRHOOT CHUTNEY.—Prepared by W. H. Jones and Co., Tirhoot.

TABLE JELLIES in Pint and Quart Bottles.

JAMS, JELLIES, and ORANGE MARMALADE, warranted made from Fresh Fruit and with Refined Sugar only.

PREPARED SOUPS in Pint and Quart Tins.

MOSCOW POLYTECHNIC EXHIBITION, 1872. LYONS EXHIBITION, 1872. (GOLD MEDALS.)

First Prizes awarded to LIEBIG COMPANY'S EXTRACT of MEAT for best quality.

CAUTION.—None genuine without Baron Liebig's, the Inventor's, signature. Ask for Liebig Company's Extract.

LEA AND PERRINS' SAUCE.
THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

ESSENCE OF ANCHOVIES.
THE ORIGINAL AND SUPERIOR.
Is only manufactured by
JOHN BURGESS & SON,
107, STRAND (Corner of Savoy Steps), LONDON.
Established 1760.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink Label, and Cork branded
"KINAHAN'S LL WHISKY."
Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

QUININE WINE—as supplied to the Sick and Wounded during the late War.—The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.

WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

HEAL ALL!

Charles Dickens in "Household Words" said of the matron of "Gable College"—

"She believed greatly in 'DREDGE'S HEAL ALL,' and so did those boys who were most given to breaking their shins or elbows."

Gives instant relief in all cases of Rheumatism, Lumbago, Chilblains, &c.

Prepared only by BARCLAY and SONS, 95, Farringdon-street, London, and sold by all Chemists and Druggists in bottles at 1s. 1½d. each.

LIVER PILLS WITHOUT MERCURY.—Only two Medicines really act upon the Liver; one is Mercury or Blue Pill, the other, Dandelion. Thousands of constitutions have been destroyed by Mercury, Blue Pill, or Calomel. The only safe remedy is

DR. KING'S DANDELION and QUININE LIVER PILLS,

which act very gently on the liver, giving immediate relief in all cases of bile, indigestion, sick headache, loss of appetite, giddiness, spasms, heartburn, flatulency, nervousness, gout, and all disorders of the stomach and bowels.—Manufactured by J. Rorke, 47, Mortimer-street, London, W., and sold all over the world by every respectable Chemist and Medicine Vendor, in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

THE "ARCHIMEDEAN" LAWN MOWER
is the only machine that cuts long or wet grass (as well as short and dry) without clogging. Warranted to give satisfaction. Delivered carriage free to all stations. Prices and Testimonials post free on application.

THE "ARCHIMEDEAN" LAWN MOWER
is "the quickest, most simple, and most efficient Mower ever used."—Gardener's Chronicle.

THE "ARCHIMEDEAN" LAWN MOWER
is especially adapted for Cutting Slopes, Steep Embankments, Under Shrubs, and close up to Trees, &c.

THE "ARCHIMEDEAN" LAWN MOWER
is extremely light in draught, simple in construction, and not likely to get out of order.

THE "ARCHIMEDEAN" LAWN MOWER
WILLIAMS and CO. (Limited),
Manufacturers and Patentees, 33, King William-street, London.
SELLING AGENTS—JOHN G. ROLLINS and CO., Old Swan Wharf, Thames-street, London.
WALTER CARSON and SONS, La Belle Sauvage-yard Ludgate-hill, London; and 21, Bachelor's-walk, Dublin.

EDGINGTON'S GARDEN NETTING, the cheapest and most durable, 1d. per square yard, or in quantities of 250, 500, or 1,000 yards, carriage free.

Edgington's Cricket and Garden Tents are the prettiest.

Edgington's Marquees for hire are the most handsome and capacious.

Edgington's Rick Cloths for sixty-eight years have maintained their celebrity as the best.

Tiffany Scrim Canvas, and every other kind of Netting.

A quantity of good second-hand Government Tents for sale, cheap.

Sample of material free on application.
Be particular—FREDERICK EDGINGTON and CO., 52 (only), Old Kent-road, London, S.E.

NOTICE of REMOVAL.—TIDMAN'S SEA SALT.—TIDMAN and SON beg to announce their REMOVAL from Wormwood-street to 21, WILSON-STREET, FINSBURY, London, E.C., where all communications should be addressed.

TIDMAN'S SEA SALT, extracted from the "foaming billows," has been analysed by Dr. Hassall and other eminent chemists, who strongly recommend it as very superior to the rock and other salts previously used. It is the only efficient substitute for sea-bathing.—Tidman and Son, removed from Wormwood-street to 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT, for producing a real sea bath in your own room. May be used warm tepid, or cold. Five ounces should be added to each gallon of water.—Sold by Chemists and Druggists, in bags and boxes of 7 lb., 14lb., 28 lb, 56 lb., and 1 cwt. Beware of imitations.

TIDMAN'S SEA SALT, used daily, produces astonishing effects in cases of debility, lassitude, &c. It invigorates more effectively and naturally than any other remedy. Sold in bags and boxes by all Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c.—Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT, used daily, immensely benefits weakly infants, strengthening the limbs, developing the muscles, and invigorating the whole system. It greatly assists in forming a sound constitution. Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT is superior to any other preparation in the world, as by the process employed in its manufacture all the medicinal and invigorating properties of sea-water, eliminated in other cases by the ordinary operations of refining and purifying, are retained in full activity.

TIDMAN'S SEA SALT effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT.—When purchasing this celebrated article, assure yourself of its verity by seeing that every package bears our well-known trade mark—a bag, on which are the words, "Tidman's Sea Salt."—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.
Prepared by
SAVORY and MOORE, 143, New Bond-street, London.
Procurable of all Chemists and Italian Warehousemen.

FURNISH YOUR HOUSE WITH **THE BEST ARTICLES** AT

ESTABLISHED **DEANE'S.** A.D. 1700.

ILLUSTRATED CATALOGUE, WITH PRICED FURNISHING LISTS, GRATIS AND POST FREE.

Table Knives, Ivory, per doz., 19s., 25s., 35s., 40s.
Electro Forks—Table, 26s. to 42s.; Desert, 17s. to 33s.
„ **Spoons,** „ 26s. to 44s.; „ 17s. to 34s.
Papier Mache Tea Trays, in Sets, 21s., 56s. 95s.
Electro Tea and Coffee Sets, £3 10s., £7 10s., £12 10s.
Dish Covers, Tin, 23s.; **Metal,** 65s.; **Electro,** £12.
Electro Cruets, Six Glass—35s., 63s., 84s.
„ **Liqueurs,** 40s., 60s., 75s., 90s.
Lamps—Moderator, Rock Oil, &c., from 7s.
Bronzed Tea and Coffee Urns, from 44s.
Coal-Scuttles and Vases, Boxes, &c.
Clocks—English, French, and American.
China and Glass—Dinner, Tea, and Dessert Services.
Fenders—Bright, 45s. to £15 15s.; Bronze, 3s. 6d. to £6.
Stoves—Bright, Black, Register, Hot-air, &c.
Baths—Domestic, Fixed, and Travelling.
Bedsteads—Brass and Iron, with Bedding.
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